

LETTERS

Which passed between

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THE RIGHT REVEREND

R O B E R T

LORD BISHOP of CORKE,

NOW LORD BISHOP of CLOGHER;

Robt. AND *Clayton K.*

M^R WILLIAM PENN,

W^B not W.P. founder of Pennsylvania
CONCERNING

B A P T I S M.

*Verily, verily I say unto thee, Except a Man be born of
Water and the Spirit, he cannot enter into the King-
dom of God. John iii. 5.*

L O N D O N,

Printed by *W. Bowyer*, and sold by R. BALDWIN
and M. COOPER in *Pater-noster-Row*.

M D C C L V I.

[Price One Shilling.]

ESTABLISHED

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MR. WILLIAM PENN

OF THE

B. A. P. T. S. M.

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The PRINTER.

HAVING some Years ago been indulged with a Copy of the following Letters, after some Importunity I have at Length obtained a Permissiion for their Publication; which I was the more desirous of, as I apprehend it may be of Service to have a friendly Debate on one of the Sacraments of the Church of *England* made known; where the Reader, whatever he shall determine, will receive a Pleasure at least in seeing a Dispute, concerning so important an Article of Religion, carried on without a Breach of its essential Characteristics, Charity and Candor.

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LETTERS

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CONCERNING

BAPTISM.

LETTER I.

SIR,

THAT you may have Time seriously to consider the Subject, on which you and I were talking, when I last had the Honour of seeing you, and may be prepared to start any new Difficulties, if any occur to you, at our next Interview; I have here sent some few Texts of Scripture for you to consult, that you may, when retired in your Closet, be able to consider them with an impartial and unprejudiced View.

As I do not intend to be very *explicite* in this Paper, but to furnish you with Hints for your own Reasoning, rather than to argue from them myself; I must desire, you will have your *Bible* by you, when you read this Letter; that you may consult the several Passages, and see, that I

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have

have quoted no Text, but in the true Light, in which it was designed to be understood by the Author.

The *first* Thing, which I think proper to shew, is the Necessity of Baptism in general; and *Secondly*, That this Baptism is to be a Baptism with *Water*; and *Thirdly*, That this Institution was to be continued to the End of the World.

The Necessity of Baptism is proved; because it is a Command of our Saviour's to his Apostles, after he had received all Power, both in Heaven and in Earth, that they should *go and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost*, Matt. xxviii. 19; and that it is our Duty to receive this Baptism, as well as it is their Duty to give it, is plain, not only from the Nature of the Thing, but also from the expresse Words of our Saviour (as mentioned by St. Mark, xvi. 16.) where, speaking to his eleven Apostles, he says, *Go ye into all the World and preach the Gospel unto every Creature: he that believeth and is baptized, shall be saved; but he that believeth not, shall be damned*. Whence it followeth, that, if we have a Mind to be saved, we must both believe and be baptized.

Now that this Baptism, which the Apostles were commissioned to confer on those who believed, was a Baptism with *Water*, will appear from the subsequent Practice of the Apostles immediately after the Receipt of this Command: For when *Peter* was sent for by *Cornelius*,

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lius, who was the first *Gentile* convert to Christianity, after *Peter* had preached unto him and his Family, and the Holy Ghost had fallen on them; it is observed, *Acts* x. 47, 48. that *Peter* said, *Can any man forbid WATER, that these should not be baptized, which have received the Holy Ghost, as well as we? And he commanded them to be baptized in the Name of the Lord Jesus.*

When *Philip*, the Deacon, met the *Eunuch*, who was going up to *Jerusalem* to worship, and had expounded the Scripture, and preached unto him, *Jesus*; it is then observed, *Acts* viii. 36, 39. that the *Eunuch* said, *See, here is WATER; what doth hinder me to be baptized? And Philip said, If thou believest with all thine Heart, thou mayest: and he answered and said, I believe, that Jesus Christ is the Son of God: and he commanded the Chariot to stand still, and they went down into the WATER, both Philip and the Eunuch, and he baptized him.*

When *Paul* was miraculously converted, it is observed, that upon *Ananias's* coming to him, *Acts* ix. 17, 18. immediately there fell from his Eyes, as it had been Scales, and he received his Sight forthwith, and arose and was baptized. Now, that this was a Baptism of *Water* will appear from hence; that when he (*Paul*) is some Years afterwards giving an Account of this Transaction to the *Jews*, he represents *Ananias*, saying to him, *And now why tarriest thou? Arise and be baptized, and WASH away thy Sins.* Whence it plainly appears, that this Baptism conferred by *Ananias* on *St. Paul* was a *Water-*

Baptism; otherwise why should he say, *Wash away thy Sins*, Acts xxii. 16. Hence St. Peter observes, that our Salvation by Baptism was prefigured by *Noah's* Salvation in the Ark, *Wherein few, that is Eight, Souls were saved by WATER*, 1 Pet. iii. 20, 21.

And what further confirms this Opinion, is, that this Baptism, which is mentioned in the Scriptures to be conferred on the Converts to Christianity, could not be the Baptism of the Holy Ghost, because this Form of Baptism was practised by our Saviour, that is, by his Disciples under his Authority, before the Descent of the Holy Ghost; that is, during the Lifetime of our Saviour, *John* iv. 1, 2. And because after the Descent of the Holy Ghost, tho' it is mentioned, that the Holy Ghost visibly descended on *Cornelius* and his Family, yet they are ordered to be baptized with *Water*, Acts x. 44, 47. And *Peter*, speaking to the *Jews*, Acts ii. 38. says, *Repent and be baptized every one of you in the Name of Jesus Christ, for the Remission of Sins, and ye shall receive the Gift of the Holy Ghost.*

Whence it appears, that the receiving of Baptism and receiving the Gift of the Holy Ghost were two different and distinct Things; see also *Acts* viii. 12, 13, 15, 18, 19.

Of *Christ* it is indeed said, that *he shall baptize with the Holy Ghost and with Fire*, Matt. iii. 11. Luke iii. 16. but this is only a *metaphorical* Baptism, even when spoken of the outward and visible Descent of the Holy Ghost, which

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which appeared in cloven Tongues, as of Fire, and descended on the Heads of the first Converts to Christianity: But the *inward Infusion* of the Holy Ghost, though often mentioned in Scripture, is in no one Place called a Baptism, not even in a *metaphorical* Sense.

Christ is also said to be baptized with the *Baptism of*, or to drink the Cup of, Affliction; but this, I suppose, you will allow to be a *metaphorical* Expression, *Matt. xx. 22, 13. Luke xii. 5.* And as no one, in his right Senses, will choose to give a *metaphorical* Interpretation to Words, when a *literal* one will do full as well; for this Reason, when we read, that Persons were baptized by the Apostles, or their Disciples; this is always to be understood of *Water-Baptism*; see *Acts ii. 35, 41. xvi. 15. xviii. 5. xix 5.* as plainly appears by comparing what is said of *Paul*, *Acts ix. 17, 18.* with what he says of himself, *Acts xxii. 16.*

Now lastly, That this Form of Baptism by *Water* was to continue to the End of the World, appears plainly from the very Words of the Institution, *Matth. xxviii. 19.* where our Saviour bids his Apostles, *Go, teach all Nations.* So that this Institution is plainly to last, till all Nations are taught, or, in other Words, till there are no more Disciples to make: And therefore ver. 20. our Saviour adds, *And lo, I am with you, even unto the End of the World;* which still appears further from the Method of Expression, made use of by *St. Mark*, when he speaks of this Institution, *Mark xvi. 15, 16.*

where he represents *Christ*, speaking to his eleven Apostles, and saying, *Go ye into all the World, and preach the Gospel to every Creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned;* so that it plainly appears from hence, that this Institution is to continue, while there is a Creature left in the World to believe and be baptized.

I have sent you these few Hints for your own perusal, and think it will not be improper, if you explain them to your Wife, and read them over along with her; and I beseech God to assist you with his Grace, and to give you both such a due Sense of his Mercy and Goodness towards you, in calling you into this Light of the Gospel, that you will embrace this favourable Opportunity of Salvation, which he has promised to those, who believe and are baptized. I recommend you both to the Divine Protection, who am,

S I R,

Your faithful

Jan. 24, 1738.

humble Servant,

ROB. CORKE.

L E T T E R II.

My LORD,

I HAVE the Honour of your Lordship's, and have, as you desired, consulted the Scripture, and considered the Subject with, I hope, an impartial and
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unprejudiced Mind. I shall now trouble you with my Thoughts upon the whole Matter as concisely as possible.

The Necessity of Baptism in general is, I think, so apparent from Scripture, that it wants no Proof, but that our Saviour's Commission to his Disciples, *Matth. xxviii. 19.* commands Water-Baptism, your Lordship will forgive me, if I say, seems to me to want more Proof, than I have yet seen. The Words are, *Go ye, teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* Whatever Baptism is here intended, it is plain, they were to baptize all whomsoever they taught: The Precept is as positive for the one, as the other: Therefore if the Apostles, in their subsequent Practice, did baptize only some with Water, and not all whomsoever they taught and converted, the Necessity of Water-Baptism cannot be inferred from this Command.

But if, by the subsequent Practice, it appears that any one of the Apostles did purposely omit to baptize many, whom he had converted to the Faith of *Christ*, then another Baptism, than that of Water, must necessarily be intended by this Command of our Saviour, otherwise this Absurdity would follow, that such an one did not understand his Commission, or did not execute it, which is not to be thought of.

Now that the Apostle *Paul* (who, as himself says, did not *come a Whit behind the very chiefest of the Apostles*) did purposely omit to baptize many Converts, is, I think manifest from *1 Cor. i. 14.* where he says, *I thank God, I baptized none of you, but*

Crispus and Gaius. He afterwards mentions the Household of *Stephanus*, 1 Cor. v. 16. but without doubt he had converted Hundreds, perhaps Thousands more than them, or their Families, and further in the same ch. v. 17. he gives this Reason for it; *For Christ sent me not to baptize, but to preach the Gospel.*

If these Words are taken in the most qualified Sense, *i. e.* that he was not sent to baptize only, but his chief Mission was to preach the Gospel, it is, I conceive, impossible to reconcile them to our Saviour's Commission, *Matth. xxviii. 19.* For if that commanded Water-Baptism, it was as essential a Part of his Duty to baptize, as to preach the Gospel; which the Apostle, who knew best his own Duty, and the Meaning of that Command, here expressly affirms it was not.

The latter Part of this Precept contains the Form of the Baptism, which *Christ* ordained, *viz. In the Name of the Father, and of the Son, and of the Holy Ghost*, which Form the Apostles in their Practice of Water-Baptism do no where, that I can find, appear to have made use of. For in the Place cited by your Lordship, *Acts x. 47, 48. He commanded them to be baptized in the Name of the Lord Jesus. Acts viii. 16. They were baptized in the Name of the Lord Jesus. Acts xix. 5. In the Name of the Lord Jesus.* These are sufficient to prove that the Form in our Saviour's Precept, *Matth. xxviii. 19.* was not used by the Apostles in Water-Baptism. It may likewise be observed in the above cited Place, *Acts x. 48.* he commanded them to be baptized, &c. but had he understood our Lord's Precept to have commanded

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Water-Baptism, he would have performed that Office himself, as an indispensable Part of his Duty.

Another Text quoted by your Lordship is 1 Pet. iii. 20, 21. It runs thus, *Wherein few, that is, eight Souls, were saved by Water. The like Figure whereunto Baptism doth now save us (not the putting away the Filth of the Flesh, but the Answer of a good Conscience towards God) by the Resurrection of Jesus Christ.* The Apostle here describes the saving Baptism, first negatively, it is *not the putting away the Filth of the Flesh*, which Water-Baptism is; then affirmatively, it is *the Answer of a good Conscience towards God*, which Water-Baptism alone is not.

Your Lordship is pleased further to say, That this Baptism, which is mentioned in the Scriptures to be conferred on the Converts to Christianity, could not be the Baptism of the Holy Ghost, *i. e.* during the Life-time of our Saviour; because this Form of Baptism was practised by our Saviour, that is, by his Disciples under his Authority, before the Descent of the Holy Ghost, *i. e.* during the Life-time of our Saviour.

It is true, my Lord, the Disciples of our Saviour did practise Water-Baptism during his Life-time; and it is as true, that they were under his Authority: But did they derive an Authority to baptize with Water, while our Saviour was on Earth, from any positive Command of his? It does not appear, that he either gave them any Precept, or shewed them his own Example for it. *For Jesus baptized not, but his Disciples,* John iv. 2.

Now

Now if Water-Baptism was of that infinite Importance, which it must be, were it commanded in our Saviour's Precept so often cited, would he not have taken more Notice of it, than he appears to have done, during such Practice of his Disciples in his Life-time? Would he not probably have confirmed it by Example, as well as Precept? And would not the Apostles, after his Ascension, have recommended, in the plainest and strongest Manner, a Duty, which would then have been as essential, as the Preaching of the Word of God itself? But this does not seem to have been the Case; for when our Lord first sent out his twelve Apostles, he gives them Power to work sundry Miracles, he exhorteth them to preach the Gospel, he promiseth them the Assistance of the Holy Spirit, *Matth. x. 19, 20.* but is wholly silent concerning Water-Baptism. To conclude, if by our Saviour's Precept, *Matth. xxviii. 19.* Water-Baptism is not commanded, there is no Precept for it in the whole Scripture, either from himself, or his Apostles, which is strange, as I hinted before, considering of what Importance it must have been, had it been there commanded. The Apostles might nevertheless practise Water-Baptism, before and after our Lord's Ascension, in Conformity to the Weakness of the *Jews*, always fond of external Ceremonies: Nay, they themselves, being *Jews*, might retain some Fondness for a Ceremony of so great Antiquity in the *Jewish* Church.

I should say something of my Sentiments concerning Baptism with the Holy Spirit, but am loth to tire your Lordship's Patience longer, therefore shall defer

L E T T E R II.

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defer it, till I have the Honour to converse with you,
or write to you again.

I am with profound Respect,

Ballyphehane,
Jan. 29, 1738.

My, LORD,

your most obedient,

P. S. Your Lordship's Servant is
just now come to the Door, and
and I will wait on your Lord-
ship To-morrow Morning, if it
be suitable. Jan. 30.

and most obliged,

humble Servant,

W. PENN.

L E T T E R III.

S I R,

Corke, Jan. 30, 1738.

I HAVE just received your Letter, with
which I am very well pleased, and shall en-
deavour to give you a full Answer to all those
Difficulties, which you have started in it.
Your first Objection is, that, if Water-Baptism
be necessary, the Apostles ought to have bap-
tized every one, that they taught; whereas it
appears, that St. Paul did purposely omit it,
1 Cor. i. 14. To which I answer, that they did
baptize *every one*, that they taught; as appears,
in particular, from the Expression made use of
by St. Peter to the *Jews* on the Day of *Pente-*
cost, who, being moved by St. Peter's Preach-
ing, Acts ii. 37. Said unto Peter and to the rest
of the Apostles, Men and Brethren, what shall
we do? Then Peter said unto them, Repent and
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be baptized EVERY ONE OF YOU : and then follows, ver. 47. *Then they, that gladly received his Word, were baptized, and, the same Day, there were added unto them three thousand Souls.*

Now it is by no Means necessary, that the actual Ministration of the Form of Baptism should be performed on these three thousand Souls by the Hands of St. *Peter*, provided it was done by his Direction, or Authority ; since he, that impowers another and commands that Person to act, may be said to do that Action himself.

Hence *John* iv. 1. it is said, that *Jesus* made and baptized more Disciples, than *John*, though, in the following Verse, it is particularly specified, that *Jesus himself* baptized not, but his Disciples. The Baptism, therefore, which was done by the Disciples of our Saviour, because it was done by his Authority and Command, is attributed to our Saviour, as if performed by himself. See *Gen.* xxxix. 22.

Hence *Peter* may be said to have baptized *Cornelius* and his Household, though he only commanded it to be done by some other Persons then present, *Acts* x. 48. In like Manner St. *Paul* may be said to have baptized the *Corinthians* ; because they were all baptized by him, or his Disciples, see *Acts* xviii. 8. though personally *Paul* might baptize none, but *Crispus*, and *Gaius*, and the Household of *Stephanus*. That all the *Corinthians* were baptized appears further from 1 *Cor.* i. 13. where St. *Paul* puts this Question to them in the General ; *Or were you baptized in the Name of Paul?* And the Reason,

son, why he thanks God, that he baptized none, but *Crispus*, and *Gaius*, and *Stephanus*, is assigned in the following Verse; *lest any should say, that I had baptized in my own Name.*

Paul had an Account of great Contentions among them; ver. 11, that they were divided into Factions and Parties; that one said, *I am of Paul*, and *I of Apollos*, and *I of Cephas*, and *I of Christ*: Most probably they ranked themselves under the Names of those Persons, from whom they had received Baptism: *St. Paul* therefore thanks God, that he had appointed others to baptize; because they, who had baptized by his Authority, could testify the Form of Words, which he commissioned them to baptize in; which was in the Name of *Jesus*, and not of *Paul*.

And the Meaning of the following Verse, where he says, for *Christ sent me not to baptize, but to preach the Gospel*, is this: For *Christ* has sent me, rather to preach the Gospel, than to baptize; because others, who have not such extraordinary Gifts of the Holy Ghost, with regard to Preaching, may serve to perform the manual Operations of Baptism, as well as I.

That the *Hebrews* were accustomed to express Comparisons in a strong negative Manner is manifest from numberless Instances in the Scriptures: Thus says *Hosea*, *I will have Mercy, and not Sacrifice*, i. e. I prefer Mercy to Sacrifice; or, as the Prophet himself explains it, and *the Knowledge of God more than Burnt-Offerings*, Hof. vi. 6.

In the same Sense must be understood, *Matth.* vi. 25. *Take no Thought for your Life*, as also *Matth.* vi. 34. *Luke* xii. 22. *John* iv. 21. *Ph.* iv. 6. *Isa.* xi. 3. In like manner *St. Paul* does not mean, that he was not sent to baptize, but that he ought not to spend his Time in that, which his Disciples could do, as well as he; but that he should make Converts, and leave the Performance of Baptism to Persons of an inferior Order in the Church: And therefore, we see of Consequence, when *Paul* came first to *Corinth*, where he came *alone* without any Attendants, *1 Thess.* iii. 1. *Acts* xviii. 5. he personally baptized *Crispus*, and *Gaius*, and *the Household of Stephanus*; because he had then made no Disciples, whom he could impower to baptize; which likewise shews how necessary *St. Paul* thought the Institution of Baptism, since he would not defer the conferring of it on *Crispus*, and *Gaius*, and *the Household of Stephanus*, till the Arrival of *Silas* and *Timotheus*, whom he daily expected from *Macedonia*, *Acts* xvii. 15. xviii. 1, 5. So that *St. Paul's* saying, he was not sent to baptize, but to preach, is perfectly reconcilable with the Commission given, *Matth.* xxviii. 19. since he took Care, that they should be baptized, if not personally by himself, yet by some one, that was impowered by him. See *Acts* xviii. 8.

As to the Expression made use of through the whole Book of the *Acts of the Apostles*, that they were baptized *in the Name of the Lord Jesus*: It is to be observed, that this Book of the

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the *Acts* is but a short Abstract of the History of the Apostles, and therefore that St. *Luke* did not think it necessary to set down the precise Form of the Words used; but if what St. *Matthew* and St. *Mark* say be true of the precise Form, directed by our Saviour, it is more than probable, that, whenever the Apostles did baptize, they used the Form prescribed by our Saviour; though St. *Luke* gives only the Substance of it; but the Question, I apprehend, is not about the Form of Words, but about the Institution.

As to the Quotation from St. *Peter*, iii. 20, 21: *The like Figure, whereunto Baptism doth now save us (not the putting away the Filth of the Flesh, but the Answer of a good Conscience towards God)* the Meaning is this: that the salutary Efficacy of Baptism does not consist so much (or only) in putting away the Filth of the Flesh; as in living such a Life, as will enable us to answer with a good Conscience to God. What I have said before concerning the negative Expressions of the *Hebrews*, is sufficient to prove this; particularly that Quotation from *John* iv. 21. *The Hour cometh, when ye shall neither in this Mountain, nor yet at Jerusalem, worship the Father.* The Meaning of which is, that neither *Samaria*, nor *Jerusalem*, shall be the only Places, that are appropriated to God's Worship; but wheresoever God is worshiped in Spirit and in Truth, that Place shall be acceptable to him: And as outward Baptism alone shall not be able to save us, unless we lead a Life

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also correspondent thereunto; so *he, that believeth and is baptized, shall be saved*, says St. Mark; and yet, *without Works our Faith is dead*, says St. Paul.

As to what you observe concerning the Silence of the Scriptures in relation to *Water-Baptism*: I can only say, that I think, they are very *explicite* to any one, who will consider the whole together. Almighty God deals with us, as *rational Creatures*, so as to *move*, but not *force* our Assent; and if we consider, that the Scriptures mention, that our Saviour not only submitted to, but obliged *John* to confer *Water-Baptism* on him; that after *John* was put to Death, and *Jesus* had taken upon himself the Ministration of the Gospel; that he then practised *Water-Baptism*, and made and baptized more Disciples, than even *John* himself had done.

If we consider, that *Jesus*, after his Ascension, gave a strict Command to his Apostles to continue this Custom to the End of the World, *i. e.* to teach and baptize, &c. And if we consider that in Pursuance of this Command, his Apostles did practise *Water-Baptism*; I cannot see; when all these Instances are to be found in the Scriptures, that we have any Reason to complain of their Silence: And as to the Supposition, that the Apostles practised *Water-Baptism* only in Compliance with the *Jews*; it may be observed, That *Cornelius* and his Family were no *Jews*; but that he was an *Italian*, at least a Centurion in the *Roman Service*, *Acts* x. 1. That the *Eunuch*, baptized by *Philip*, was no *Jew*,
nor

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nor was there any *Jew* but *Philip* near at hand ; that the *Corinthians*, which were baptized by St. *Paul* were no *Jews*, 1 *Cor.* vi. 9, 11 ; nay that, in that very Epistle, he warns the *Gentiles* against complying with the *Jewish* Customs, 1 *Cor.* vii. 18, 20 ; and, therefore, that That Supposition is without any Manner of Foundation. I beseech God to direct you in the Way of Truth, who am,

S I R,

P. S. I shall be glad to see you To-morrow, and desire you will bring this Letter with you, that we may talk it over, having written it in some haste ; and that if you have any further Objections, I may then answer them.

Your faithful,

humble Servant,

ROB. CORKE.

L E T T E R I V.

S I R,

WHEN I wrote last to you, I desired to know, whether you had any further Objections ; which if you had, I hoped, you would inform me of them, and I would then endeavour to give you a further and fuller Answer ; but instead of doing so, you was pleased, on *Saturday* last, to refer me to Mr. *Barclay's* Apology for the *Quakers*, and particularly to that Part of it, which is written concerning Baptism.

As it has pleased God and the King to call me to be Bishop of this Diocese, of which I find

* See *Ephes.* v. 25, 26.

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you a Member; I think myself further obliged, than barely as a *Man*, or a *Christian*, to do what lies in my Power, to set you right in the Way of Salvation; and I have, therefore, obeyed your Commands, in looking over that Part of Mr. *Barclay's* Book; of which I shall freely and honestly give you my Opinion. It is many Years since I first read that Book; and as my Employment in Life demands more of my Time, than, I think, ought to be spent in controversial Writing, I shall not touch upon any Points, except that only which concerns *Water-Baptism*, and which was the first Occasion of our Correspondence; the Necessity of which I hope, by the Blessing of God, to convince you.

And first of all, I must observe to you, that Mr. *Barclay* seems to depend too much upon his own imaginary Distinction between the Baptism of *John* and the Baptism of *Christ*: As if the only Difference betwixt them was, that the Baptism of *John* was the Baptism of Water, and the Baptism of *Christ* was the Baptism of the Spirit: Whereas the true Difference betwixt them was this. The Baptism of *John* was a Baptism by Water unto Repentance, *Saying unto the People, that they should believe on him, which should come after him, that is, on Christ Jesus*, Acts xix. 4. The Baptism of *Christ* is a Baptism by Water unto Repentance, and so far it agrees with the Baptism of *John*; but then it is not into the Belief of *Christ to come*, but of the *Messiah, as come*: And, therefore, the Persons to be baptized with it are, by the express Directions of
Christ,

Christ, baptized in the Name of the Father, and of the Son, and of the Holy Ghost; and this is the Reason, why those, who were baptized with the Baptism of John, were re-baptized by St. Paul with the Baptism of Christ, Acts xix. 5.

But, Sir, the real Question is, What is the Baptism of *Christ*? and wherein does it consist? Mr. *Barclay* says, it is the Baptism of the Spirit; in Proof of which he quotes three Passages in Scripture; the *first* spoken by *John* the Baptist, *Matth. iii. 11. I indeed baptize you with Water unto Repentance, but he, that cometh after me, is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with Fire.* The *second* spoken by our Saviour to his Disciples after his Resurrection, when he commanded them, *That they should not depart from Jerusalem, but wait for the Promise of the Father; which, says he, ye have heard of me; for John truly baptized with Water, but ye shall be baptized with the Holy Ghost, not many Days hence, Acts i. 4, 5.* The *third* is the Speech made by *St. Peter* to the Apostles; when he informed them, that the visible Appearance of the Holy Ghost had fallen upon *Cornelius* and his Family; as it did upon the Apostles on the Day of *Pentecost*. Then, says he, *remembered I the Word of the Lord, how that he said, John indeed baptized with Water; but ye shall be baptized with the Holy Ghost, Acts xi. 16.*

Now, Sir, in order to discover, whether this Baptism, here mentioned, be the real true Christian Baptism; let us compare these Texts

of Scripture with the Command given by our Saviour to his Disciples, as mentioned by St. *Matth.* xxviii. 19. *Go ye therefore and teach (or make Disciples in) all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all Things, whatsoever I have commanded you, and lo, I am with you always even unto the End of of the World.*

I think, Sir, we shall both agree, that this Baptism, here commanded by our Saviour to be conferred on Believers by the Apostles, is the real true Christian Baptism; and also that this Baptism is to continue to the End of the World. See *Barclay*, p. 423. where he allows, that the Baptism of *Christ* is to continue.

Now, Sir, if we consider the Baptism above-mentioned by *John*, by our Saviour and St. *Peter*; we shall find, that it alluded intirely to the miraculous and visible Manifestation of the Holy Ghost; which descended on the Apostles and Disciples on the Day of *Pentecost*; when *there appeared unto them cloven Tongues, as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them Utterance*, *Acts* ii. 3, 4. This is that Baptism of the Holy Ghost and of Fire, mentioned by *John* the Baptist, *Matth.* iii. 4. This is that Baptism of the Holy Ghost, mentioned by our Saviour after his Resurrection; with which the Apostles were to be baptized, not *many Days hence*, *Acts* i. 5. And this was that Baptism of the Holy Ghost; which

which fell upon *Cornelius* and his Family, as it had fallen upon the Apostles *in the Beginning*, that is, on the Day of *Pentecost*, *Acts* xi. 16.

Now, Sir, this visible Manifestation of the Holy Ghost was a miraculous Power, generally, if not always attended with the Speaking of Tongues, see *Acts* ii. 4. x. 45, 46. which was conferred on the Apostles and some of the Primitive Christians for some time, after the first Institution of Christianity, and which gradually decreased along with the rest of the miraculous Powers, thought necessary by the Divine Wisdom towards establishing a new Religion: But when Kings, and Princes, and Potentates began to embrace and countenance Christianity, then were these miraculous Powers withdrawn: And, therefore, we find by Experience, that this kind of Baptism is no longer to be had; and cannot of Consequence be that Form of Baptism, which was instituted by our Saviour, and commanded by him to be administered to all Nations, even unto the End of the World.

And as Mr. *Barclay* insists very truly from Scripture, that there is but one Baptism; so, I think, it plainly appears, that, if that one Baptism is to continue to the End of the World, this of the visible Manifestation of the Holy Ghost cannot be it: For if the *Dilemma* be true, which he insists on, that this one Baptism must either be the Baptism of Water, or the Baptism of the Holy Ghost, mentioned in the three Texts of Scripture aboved quoted, his Argument is fairly retorted upon himself thus:

The true Christian Baptism is either the Baptism of Water, or the Baptism of the Holy Ghost, abovementioned : But it is not the Baptism of the Holy Ghost abovementioned ; because the true Christian Baptism is to continue to the End of the World : Therefore it is the Baptism of Water.

Now, Sir, perhaps it has not occurred to you, no more than it seems to have done to Mr. *Barclay* ; that there is a wide Difference betwixt receiving this *outward and visible Manifestation* of the Holy Ghost, which is here called a *Baptism*, and that *inward Sanctification* of the Holy Spirit of God, *Rom. xv. 16. Whereby we are sealed unto the Day of Redemption* *. This outward Gift, or Manifestation of the Holy Ghost, was only one of those many Branches, through which the Spirit of God was pleased to manifest itself to Mankind. Thus *St. Paul*, *1 Cor. xii. 14, &c.* observes, that *there are Diversities of Gifts, but the same Spirit ; to one is given by the Spirit the Word of Wisdom ; to another the Word of Knowledge, by the same Spirit ; to another Faith by the same Spirit ; to another the Gifts of Healing by the same Spirit ; to another the Working of Miracles ; to another Prophecy ; to another discerning of Spirits ; to another divers Kinds of Tongues ; to another the Interpretation of Tongues, &c.*

Whence it appears, that Faith may be given by the Spirit of God, where the Working of Miracles, or the Interpretation of Tongues may

* *Ephes. i. 13, 14. iv. 30.*

not be given by the same Spirit. And *vice versâ*, the *Interpretation of Tongues*, or *divers Kinds of Tongues*, may be given, where a saving *Faith* is not given by the same Spirit; and of this we have an Instance, in the Case of *Simon* (commonly called *Simon Magus*) who received this *outward and visible Manifestation* of the Holy Ghost; and yet, I believe, Mr. *Barclay*, were he alive, would hardly affirm, that he was thereby made Partaker of the *inward Renewing* of the Holy Ghost unto Salvation; since after the Holy Ghost had visibly fallen upon him, it is observed, that he offered Money to St. *Peter*, saying, *Give me also this Power; that on whomsoever I lay Hands, he may receive the Holy Ghost*; and St. *Peter* said, in return, *I perceive, that thou art in the Gall of Bitterness, and the Bond of Iniquity*, Acts viii. 9, 13, 17, 18, 23. which Distinction between the *outward and visible Manifestation* of the Holy Ghost, and the *inward and invisible Operation* of the Holy Spirit to Sanctification, serves likewise, as an Answer to an Objection made by Mr. *Barclay* against the Effects and Fruits of *Water-Baptism*, Pag. 421, &c. and from Rom. vi. 3, 4. Gal. iii. 27. and Col. ii. 12. From which three Texts taken together he collects, that the Effects of the true Christian Baptism consist in our walking in *Newness of Life, rising with Christ, and putting on Christ*. Whence he concludes, that these cannot be the Effects of *Water-Baptism*; since there were many in the Churches of *Rome, Galatia, and Colossæ*, who were possibly baptized

with Water, whom *Paul* in those Epistles finds fault with for their Behaviour, as not having *put on Christ*; whereas he ought to consider, that Purity of Life is no more the necessary Consequence of the outward and visible Baptism of the Holy Ghost and of Fire, than it was of the outward Baptism of Water, as is manifest from the Instance of *Simon Magus*. But if this Argument has any Force in it at all, it is this, *viz.* that they, who have once received the true Christian Baptism, can never afterwards err from the Truth; but they, who have received Water-Baptism, do frequently err from the Truth; therefore Water-Baptism cannot be the true Christian Baptism.

Now, Sir, I must beg Leave to inform you, that the first Proposition, made use of in that Argument, is absolutely false, *viz.* that they, who have received the true Christian Baptism, can never afterwards err from the Truth. Among many Texts of Scripture, which may be produced to shew, that the Apostles were afraid of the Backsliding of their new Converts, I shall only single out one, which, I fear, is too sufficient to convince us of the Fallibility of those, who have been enlightened, and have even been made Partakers of the Holy Ghost. The Words, which I am going to quote, seem to me so strong, that they need no further Introduction.

In St. *Paul's* Epistle to the *Hebrews* he says, *Heb. vi. 4, 5, 6. For it is impossible for those, who were once enlightened, and have tasted of the heavenly Gift, and were made Partakers of the*
Holy

Holy Ghost, and have tasted the good Word of God, and the Powers of the World to come, if they shall fall away, to renew them to Repentance. Where you see *St. Paul's* Opinion of the Possibility of their *falling away*, who had been enlightened, &c.

But, Sir, suppose it otherwise, then the Instance of *Simon Magus* will likewise retort *Mr. Barclay's* Argument against himself; because *Simon Magus* erred from the Truth, after he had received the Baptism of the Holy Ghost; so that if they cannot err, who have received the true Christian Baptism, then it will follow, that the Baptism of the Holy Ghost is not the true Christian Baptism.

I have, I think, in my second Letter, answered his Objection, taken out of *St. Peter*, viz. That Baptism is not *the putting away the Filth of the Flesh, but the Answer of a good Conscience*, (1 Pet. iii. 21.) as well as that, wherein he insists on *St. Paul's* saying to the *Corinthians*, that he was *sent not to baptize, but to preach*; by shewing from many other parallel Places in Scripture, that these are to be understood in a comparative Sense, as if the Word *rather*, was added to the Word *but*: For surely if the Word *not* was to be taken in its strict and literal Sense, *St. Paul* would hardly have ventured to baptize any at all; for then his baptizing any of the *Corinthians* would have been doing, what he was sent not to do; that is, it would have been contradicting the Command of *Christ*.

And as to his Objection, drawn from the
Greek

Greek Expression, where it is said by our Saviour in St. Matthew, *Go, teach all Nations, baptizing them εἰς τὸ ὄνομα*, that is, says he, *into the Name*, not *in the Name*: I must inform you, that the Expressions of *εἰς τὸ ὄνομα*, *ἐπὶ τῷ ὀνόματι*, and *ἐν τῷ ὀνόματι*, are all used in the Language of the Scripture, as Expressions of the same significancy. Thus *Acts* ii. 38. where it is said, *and Peter said unto them, Repent and be baptized every one of you in the Name of Jesus Christ*; the Greek Expression is, *ἐπὶ τῷ ὀνόματι*; and *Acts* xix. 5, where it is said of the Disciples at *Ephesus*, that they were baptized *in the Name* of *Jesus*, there the Expression is, *εἰς τὸ ὄνομα*: and *Acts* v. 28, 40. where the Apostles are forbidden to teach *in the Name* of *Jesus*, there the Expression is, *ἐπὶ τῷ ὀνόματι*: and yet, *Acts* ix. 27. where St. Paul is said to preach at *Damascus*, *in the Name* of *Jesus*, there the Expression is, *ἐν τῷ ὀνόματι*. And as to what Mr. Barclay says, that the Word *Name* often signifies, in the Language of the Scripture, *Virtue*, or *Power*, I allow, it does; but then it would be much more improper to say, such an one was baptized into the *Virtue*, or *Power*, of *Christ* (as he would have it rendered) than to say, baptized *in the Name* of *Christ*.

For though a Person may be baptized by the *Virtue*, *Authority*, or *Power* of another; yet it is neither *English*, nor *Sense* to say, that any one can be baptized *into* the *Virtue*, or *Power*, of another, but by giving him all the *Power*, which the first Person originally had; which, I believe,

lleve, few *Quakers* will assert of themselves to have received.

But what sets this in its true Light is the Opinion of St. *Paul* concerning this Expression of *εἰς τὸ ὄνομα*; which, it is plain, he understood to signify, not the *Virtue* or *Power* of such an one, but barely the *Name*, as it is commonly understood to signify; for in 1 *Cor.* i. 13. where he is finding fault with the *Corinthians* for dividing themselves into Factions, or Parties, under various Heads, or Names; one saith, *I am of Paul, and I of Apollos, and I of Cephas, and I of Christ*; he then says to them, *Is Christ divided? Was Paul crucified for you? Or were you baptized in the Name of Paul?* Where the original Words are, *εἰς τὸ ὄνομα*, which cannot possibly signify in this Place the *Virtue*, or *Power*, but the *Name* of *Paul*. Your Education at *Westminster School* will enable you to take the Force of this Argument, which would be lost on almost all the rest of your Fraternity.

And as to the Objection, taken out of the *Acts* of the Apostles, *Acts* viii. 16. xix. 5. where the Baptism of the Disciples is mentioned, and it is not said, that they were baptized in the Name of the Father, and of the Son, and of the Holy Ghost, but only, that they were baptized in the *Name of the Lord Jesus*: This, Sir, I mentioned in one of my former Letters, as arising from the Brevity of the History of the *Acts*, in which St. *Luke* neither did, nor could, with Propriety, be very explicite in every particular.

But what evidently shews, that the Apostles

in the Form of Baptism, which they practised, did not only use the Name of the *Lord Jesus*, but also the Name of the Holy Ghost, is, that when *Paul* came to *Ephesus*, *Acts* xix. 1, 3. and found certain *Disciples*, he said unto them, *Have ye received the Holy Ghost, since ye believed? And they said unto him; we have not heard, whether there be any Holy Ghost; and he said unto them, Unto what then were ye baptized? Which Question would not have been so proper a one, if the Form of Christian Baptism, then used, had only been in the Name of the Lord Jesus, and not in the Name of the Holy Ghost also; and when Paul said unto them, John verily baptized with the Baptism of Repentance, saying unto the People, that they should believe on him, that is on Christ Jesus; when they heard this, they were baptized in the Name of the Lord Jesus, and when Paul had laid his Hands upon them, the Holy Ghost came on them, and they spake with Tongues, and prophesied. From whence may be deduced these Observations:*

First, That this Baptism, practised by the Apostles, in the Name of *Jesus*, was different from *John's* Baptism; because these Men had before received *John's* Baptism, and yet the Apostle here rebaptizes them.

Secondly, That this Baptism in the Name of *Jesus* is a different Thing from the Baptism of the Holy Ghost; for these Men did not receive the Holy Ghost, when they were baptized; but by the Imposition of the Apostle's Hands, after they were baptized.

But

But what puts this Affair out of all doubt is, that when *Philip* baptized the People of *Samarina*, *Acts* viii. 16. it is there positively said, that *they were baptized in the Name of the Lord Jesus*, though *the Holy Ghost had not yet fallen upon any of them*; but that when the Apostles came and laid their Hands on them, they then received the Holy Ghost; which manifestly shews, that the Baptism in the Name of *Jesus* may be conferred by Persons, not impowered to confer the Holy Ghost, and of Consequence, that the conferring of the Holy Ghost and the conferring of Baptism, are two very different Things; which is still further confirmed by the History of *Cornelius*, *Acts* x. 44. where it is positively said, that the Holy Ghost fell on him and his Family, before *Peter* commanded them to be baptized in the Name of the Lord: So that it appears, that Baptism was sometimes precedent to the conferring of the Holy Ghost, as in the Case of the *Samaritans*; and sometimes subsequent to it, as in the Case of *Cornelius*.

Now Mr. *Barclay* acknowledges, that this Baptism, here commanded to be administered by *Peter* in the Name of the *Lord Jesus*, was a Baptism with *Water*, Pag. 439. and, for the same Reason, he ought to allow that, conferred on the *Samaritans*, *Acts* viii. 16. to be a Baptism of *Water* also; and that conferred on the Disciples at *Ephesus*, *Acts* xix. 1, &c. will have the same Reason to plead for it. Since they did not receive the Holy Ghost, till *Paul* laid his Hands on them, after they were baptized in the
Name

Name of the *Lord Jesus*: And for the same Reason, whenever there is mention made in the *Acts of the Apostles*, that such and such were baptized, as *Acts* ii. 41. and such, as gladly heard the Word, were baptized, &c. there that Baptism is to be understood of *Water-Baptism*.

Thus in the Case of the *Samaritans* already mentioned, it is said, *Acts* viii. 12. they were baptized, both Men and Women; and yet it is afterwards expressly said, they were baptized in the Name of the *Lord Jesus*, when, as yet, the Holy Ghost was fallen on none of them, ver. 16. so that That Baptism must plainly be a *Water-Baptism*.

I have shewed in one of my former Letters, that the Baptism, which *Paul* received from the Hands of *Ananias* was a *Water-Baptism*; and yet, *Acts* ix. 18. it is there only said, that he arose and was baptized; which Method of arguing will serve also for the rest of the Places, where such and such Persons are said to be baptized.

Mr. *Barclay* indeed says, that *Peter's commanding them to be baptized declares only a Matter of Fact, not of Right, and amounteth to no more, than that Peter did at that Time, pro hic et nunc, command those Persons to be baptized with Water, which cannot be denied, Pag. 439.* The Force of which Argument is this, that *Peter* might then, in Compliance with the Weakness of the *Jews*, who were tenacious of their own Ceremonies, order those Persons at that Time to be baptized with *Water*: As the Apostles

Apostles allowed the *Jews* to retain many of their *Jewish* Ceremonies, for fear of making too great an Alteration at once, see *Acts* xxi. 20, 21, &c.

To which I answer, that it is true, the Apostles did very much indulge the *Jews* in the Continuance of their *Mosaical* Ceremonies; but then they did not oblige the *Gentiles* to conform thereto; on the contrary, whoever is versed in the Scriptures will find, that one of the greatest Difficulties, which St. *Paul* had to struggle against, was to preserve the *Gentiles* from being over-persuaded by the *Jews* to comply with their Ceremonies: So that though St. *Peter* might have baptized *Jews* on Account of their great Fondness for Baptisms, this is no Reason, why he should oblige *Cornelius*, who was a *Gentile* Convert, to comply therewith, if it was not a necessary Part of the Christian Religion; but much less should it be a Reason for St. *Paul's* obliging the Disciples, whom he met at *Ephesus* to be baptized in the Name of *Jesus*, before he conferred the Holy Ghost on them by the Imposition of his Hands, *Acts* xix. 1, 6; or that, when he came to *Corinth*, he himself should baptize *Crispus*, and *Gaius*, and the Household of *Stephanus*, 1 Cor. i. 14, 16. and suffer the rest of the believing *Corinthians* to be baptized by those Persons, who attended him, see *Acts* xviii. 8.

Now, Sir, I desire to know, what stronger Proof can possibly be given of the Intention of our Saviour, in that Precept mentioned *Matth.* xxviii. 19. *Go ye, teach all Nations, baptizing them*

them in the Name of the Father, and of the Son, and of the Holy Ghost, and lo, I am with you alway, even unto the End of the World; I say, what stronger Proof can be given of the Meaning of the Word Baptism, here used, than the constant subsequent Practice of the Apostles, whenever mention is made of the Method of making Disciples, or receiving Converts, into the Christian Church?

There is but one Baptism say the Scriptures and Mr. *Barclay*. We find, however, in the Scriptures three Species of Baptisms, plainly mentioned. The Baptism of Water by *John* to Repentance, saying unto the People, that they should believe on him, which should come after him, that is, on *Christ Jesus*: The Baptism of the Apostles and Disciples of *Christ* by Water in the Name of the *Lord Jesus*: And the Baptism of the Holy Ghost and of Fire.

But because I would not deceive you in the least, I will mention a fourth Baptism; and that is the Baptism, used by our Saviour after the Death of *John*, and before his own Death. For it is particularly specified, that our Saviour did not preach, till after the Imprisonment of *John*. For after *John was put in Prison*, says *St. Mark*, i. 14, 15. *Jesus came into Galilee preaching the Gospel of the Kingdom of God, and saying, The Time is fulfilled, and the Kingdom of God is at Hand; repent ye, and believe the Gospel, (or good Tidings): And it was into this Belief of the Kingdom of God's being at Hand, that Christ baptized the Disciples, which he made;*
of

of whom St. *John* takes Notice, that *when the Lord knew how the Pharisees had heard that Jesus made and baptized more Disciples than John, (though Jesus himself baptized not, but his Disciples) he left Judea, and departed again into Galilee,* John iv. 1, 2, 3.

Now the Question is, since there can be but one true Christian Baptism, which of these Four is the true one? That it cannot be the Baptism of *John*, is plain; because that was only into a Belief of *Christ*, when he should come. That it cannot be the Baptism, used by *Christ* in his Life-time, is plain for the same Reason; because it was only into a Belief of *the Kingdom of God's being at hand*, which did not take Place till after his Resurrection.

So that now we come to the two principal Ones; that, which was practised by the Apostles, and other Disciples of *Christ* by their Authority, *with Water*, in the Name of the Lord *Jesus*; and that, which is called *the Baptism of the Holy Ghost* and of *Fire*.

I have, I think, sufficiently shewn, that this last cannot be the true Christian Baptism for many Reasons; but in particular, because that the true Christian Baptism, even according to Mr. *Barclay*, Pag. 423. is to continue to the End of the World: Whereas it appears from our own Experience, that the Baptism of the Holy Ghost has not continued, but that it ceased with the ceasing of Miracles.

Besides, Sir, it is manifest, that by the Command of our Saviour, when He orders his Apo-

stles to teach and baptize, that the Apostles were to do something else, besides *teaching* their Disciples; that is, they were moreover to *baptize* them: And I desire to be informed, what it is, that the *Quakers* do, when they make Converts, beside *teaching*? Do they use any Form of Baptism, either with, or without *Water*? Do cloven Tongues, like as of Fire, descend on the Heads of their Disciples, by the Imposition of their Hands? If not, how do they baptize, even with that Baptism, which, Mr. *Barclay* says, is the true Christian Baptism of the Holy Ghost and of Fire?

But, Sir, to bring this Affair to a Conclusion, Mr. *Barclay* allows, Pag. 432. that *we ought not to go from the literal Signification of the Text, unless some urgent Necessity force us thereto*: And herein I sincerely agree with him. Now, Sir, I desire to know, what is the *literal* and true Meaning of the Word, *Baptize*? Is it not to *dip in Water*? And is not the Application of the Word, *Baptism*, to the Descent of the Holy Ghost in the Appearance of Fire, only a *Metaphor* borrowed from its cleansing Quality, as Mr. *Barclay* himself allows? And since we find, it was the constant Practice of the Apostles and Primitive Christians to baptize with *Water* in the Name of the *Lord Jesus*, can there be possibly a stronger Proof, that this was *the Baptism*, which our Saviour instituted to be observed after his Ascension, and to be continued to the End of the World, *in the Name of the Father, and of the Son, and of the Holy Ghost*?

And

And now, Sir, having done with Mr. *Barclay*, I shall only add a Word, or two, between ourselves; wherein I shall endeavour to set before you the true scriptural Notion of the Institution of Baptism. And first, I would not have you imagine, that we attribute any hidden Virtue, or Efficacy, to the Administration of this Form of Baptism; but only look upon it, as the outward and visible Sign, or Seal of that Covenant, which our Saviour has been pleased to make with Mankind; wherein he has promised, on our Performance of certain Conditions, to grant us the Remission of our Sins.

The Part, which we are to perform, of this Covenant, is a Kind of *Warfare*; and, when we enlist ourselves in his Soldiery, he has commanded us to be baptized, or initiated by the washing of Water, *in the Name of the Father, and of the Son, and of the Holy Ghost*. This is it, which is meant by *putting on Christ*. For as many of you, as are baptized into Christ, says the Apostle, to the *Galatians*, iii. 27. *have put on Christ*; that is, all those, who are baptized according to the Form by him prescribed, have so far *regularly put on Christ*, have taken upon themselves the Profession of being his Servants and Soldiers unto their Lives End.

The Institutions of Forms and Ceremonies are found to be of Use in common Life, to keep up in Men a due Sense of their Professions. The Forms, which are used at the Admission of Persons into the several Ranks and Degrees of Honour, are purely appointed for this End, and

have been practised by all Nations and in all Ages. The initiating Persons into any Society, or Body of Men, whereby they are declared to be Members thereof, and permitted to enjoy the Privileges and Advantages of that Society, has been always attended with particular Forms and Ceremonies, to make the stronger Impressions on the Mind of their new Member, and thereby to engage him more effectually to act up to the Rules and Precepts of that Society, into which he is admitted.

Now, Sir, as it is in every other Society of Men, so likewise is it in the *Christian*; if Men, after they are admitted, do not keep up and conform to the Rules of that Society, into which they are admitted, they lose the Benefit of their Admission. So also is it with us, if, after we have entered into a *Newness of Life*, we return to our old Courses; if, after we have *risen with Christ*, we become again dead in Sin; if, after we have *put on Christ*, we should put him off again; we lose all the Benefit of our Admission, or the Claim to that Remission of Sins, which by our Baptism we were entitled to.

Hence it is, that, both in the Old and New Testament, our sincere Compliance with the immutable Obligations of Piety and Virtue is infinitely more strongly recommended, than our strictest Observance of those, which are called *positive* Institutions; and not only so, but our Observance of *positive* Institutions, if it is not supported by the Practice of Morality, is, both in the Old and New Testament, declared to be an

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Abomination to the Lord. Thus the Prophet *Iſaiab* plainly tells the *Jews*, that *he that killeth an Ox, is, as he that ſlayeth a Man; he that ſacrificeth a Lamb, as if he cut off a Dog's Neck; he that offereth an Oblation, as if he offered Swine's Blood; he that burneth Incenſe, as if he bleſſed an Idol*: And what is the Reason of all this? Why, ſays the Prophet *Iſaiab*, lxvi. 3. *because they have choſen their own Ways*, that is, Ways of Iniquity and Wickedneſs, and *their Soul delighteth in their Abominations*. Nor does the Holy Spirit of God expreſs a leſs Contempt for the *poſitive* Inſtitution of Chriſtianity, when ſeparated from *moral* Goodneſs. For thus St. *James*, ii. 17. tells us even of our *Faith*, that *without Works it is dead*; and St. *Peter*, 2 *Pet.* ii. 22. compares *Baptiſm*, when ſeparated from Purity of Life, to *the waſhing of a Swine*; and our receiving the Lord's Supper without Charity and Devotion is, by St. *Paul*, ſtyled *coming together to our Condemnation*, 1 *Cor.* xi. 34.

But, Sir, we are at the ſame Time to conſider, that, although the *moral* Duties of Religion make up the main and principal Parts of it; yet the *poſitive* Inſtitutions, which are added thereunto, are by no Means to be neglected.

What our Saviour ſaid to the *Jews* about the Payment of *Tythes*, is applicable to all the Inſtitutions of revealed Religion. *Wo unto you, Scribes and Pharifees, Hypocrites! for ye pay Tythe of Mint, Aniſe, and Cummin, and have omitted the weightier Matters of the Law,*

Judgment, Mercy, and Faith; these ought ye to have done, and not to leave the other undone. For if we consider *positive* Institutions, only as *Means* of enforcing *moral* Duties, sure whoever has a Mind to arrive at the *End*, ought always to take Care to make use of the *Means*.

If Man was so complete and perfect a Being, as never to err from his Duty; there would be no need of Institutions: But since we find by too fatal Experience, how liable we are to Deception and Error; *Prudence* ought to teach us not to rely too much upon our own Strength, but to make use of all the Helps and Assurances, which can possibly be found out to conduct us in the Road of Truth. For if we consider Institutions, only as *Scaffolding* to the Building of Religion, yet when we reflect, how groveling and reptile a Creature Man is, we ought not to despise any human Invention, that will help to raise us from the Ground; but much less any Appointments, that, we have rational Grounds to believe, proceed from the *Dictates* of our Almighty and infinitely wise Creator.

I have swelled this Letter greatly beyond the Bounds I, at first, proposed; but have finished it without taking Time to wait for the Return of the Copy of my second Letter; which you promised to send me, and which I kept no Copy of for myself: Not that the Subject does not require the most mature Deliberation, but that, I think, there is no Difficulty in it. I beseech the Almighty to direct you in the Way of Truth, and that he will grant you the Assistance of his
Holy

L E T T E R I V.

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Holy Spirit to enlighten your Mind, and conduct you to a proper Obedience of the Commands of our Lord and Saviour *Jesus Christ*, who am,

S I R,

Your most obedient

Monday, March 12, 1738-9.

humble Servant,

ROB. CORKE.

L E T T E R V.

My LORD,

I HAVE the Honour of yours *March 12.* The Reason I referred your Lordship to Mr. *Barclay* was, that I think he hath described the Nature and Effects of the true Christian Baptism as concisely and fully as possible, and, therefore, it were needless for me to attempt it after him.

You are pleased to say, Mr. *Barclay* depends too much on his own imaginary Distinction, &c. I apprehend, my Lord, that his Distinction is grounded on plain and evident Scripture, as appears by his three Passages quoted by your Lordship; in one of which I observe this Distinction is made by our Blessed Saviour himself, and, therefore, Mr. *Barclay* had very good Reason to insist on it. Next your Lordship is pleased to make a Distinction, ver. 9. that the Baptism of *John* was a Baptism by Water unto Repentance,

pentance; that *Christ's* too is a Baptism by Water unto Repentance, the first into the Belief of *Christ* to come, the last into the Belief of the *Messiah* as come; therefore, your Lordship says, the Persons to be baptized with it, are by *Christ's* expresse Directions baptized *in the Name*, &c. But as this whole Argument to make it of any Force must take for granted the very Question in dispute, *viz.* that our Lord in his Precept, *Matth.* xxviii. 19. commands Water-Baptism, it needeth not any other Answer. Further, you are pleased to say, this is the Reason, why those, who were baptized, with the Baptism of *John*, were rebaptized by *St. Paul* with the Baptism of *Christ*, *Acts* xix. 5. which is most certainly true; but that *Paul* baptized them with Water remains to be proved. Now we come to what your Lordship very justly calls the Real Question, *viz.* What is the Baptism of *Christ*? and wherein does it consist? You mention three Passages in Scripture quoted by *R. Barclay* to support his Opinion, that it was the Spirit; and in order to discover whether those three Texts, quoted by *Barclay*, will support that Opinion, you think proper to compare them with our Saviour's Command, *Matth.* xxviii. 19. and what is the Result of this Comparison? Why, it appears, on one side, that our Lord commanded his Disciples to baptize all Nations, and tells them that Baptism should continue to the End of the World, but does not specify what that Baptism is; on the other side it appears, that our Saviour promised his Disciples, they should be baptized with the Holy Spirit, and in Consequence of that Promise did actually baptize them with the Baptism of the Holy Spirit; from all

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which

which, I think, it follows, that the Baptism of the Holy Spirit is the Baptism of *Christ*.

Your Lordship next argues, that the Baptism mentioned in the three Texts quoted by Mr. *Barclay*, “alluded entirely to the miraculous and visible “Manifestation of the Holy Ghost, which descended on the Apostles and Disciples on the Day of “Pentecost,” which visible Manifestation was generally, if not always, attended with the speaking of Tongues, and was conferred on the Apostles and some of the Primitive Christians for about 2 or 300 Years only. I apprehend with due Submission, my Lord, that those three Texts abovementioned do not allude entirely to the miraculous and visible Manifestation, &c. For our Saviour says to his Disciples, *Ye shall be baptized with the Holy Ghost not many Days hence*, Acts i. 4, 5. and St. *Peter*, when he relates to the *Jewish* Disciples, how the Holy Ghost fell on *Cornelius* and his Family, has this Reflexion, *Then remembered I the Word of the Lord, how he said, John baptized with Water; but ye shall be baptized with the Holy Ghost*, Acts xi. 16. From which I would infer first that the Holy Spirit is the Essence of the true Christian Baptism, whatever Form or Manner God shall please to appoint it, whether Descension or Infusion. The first of these was thought necessary by the Divine Wisdom on the Day of Pentecost towards establishing a new Religion; therefore it pleased God to appoint a Form or Manner so miraculous and astonishing as struck the Multitude with such Awe and Reverence, that they could not possibly refuse their Assent; and consequently when this Religion was well-established, and the greatest

greatest Powers on Earth embraced it, then this miraculous Manner of the Appearance of the Holy Spirit vanished; but the faithful Followers of *Jesus* do, or may Experience it in such a Manner as shall best please him the Divine Author, and enjoy the blessed Fruits and Effects of it to this Day, and for ever, according to the Promise made by himself, which cannot fail, *And lo I am with you alway even unto the End of the World.* Secondly, Our Lord in his Promise to his Disciples, *Acts* i. 5. does not once mention a Baptism of Water, which they should be baptized with; much less, that they should baptize others with it; both which he surely would have done, had he designed Water-Baptism in that Command, *Matth.* xxviii. 19. and that it should continue to the End of the World: On the contrary, he positively declares to his Followers, that they shall be baptized with the Holy Spirit; which Declaration abundantly explains his Intention in that Command. This Passage hath the more Weight with me, because our Blessed Saviour here plainly distinguisheth between the Baptism of *John*, which he tells us was Water, and that Baptism which his Followers were to be baptized with, which he tells us was the Holy Spirit. I say, I think it much safer to rely on the Words of our Blessed Lord, who here expounds his own Meaning himself, than to rely on the fallible Conjectures of Men who expound it for him. The only Argument, I think, of any Force to prove the above cited Precept commands Water-Baptism, is the constant, subsequent Practice of the Apostles, as it is called, and that shall be considered by and by in its due Place. From what has been already said,
I think

I think the following Argument may be formed,
viz.

That there is but one true Christian Baptism, which is, likewise, that Baptism commanded, *Matth.* xxviii. 19. and that it is to continue to the End of the World.

That this one true Christian Baptism must be that, which *Christ* promised to his Followers, and which, in Consequence of that Promise, he did actually baptize them with.

Therefore the Baptism of the Holy Spirit is this one true Christian Baptism.

As to the *Dilemma* of *R. Barclay*, which your Lordship retorts by another *Dilemma*, *viz.*

The true Christian Baptism is either the Baptism of Water, or the Baptism of the Holy Ghost above-mentioned; but it is not the Baptism of the Holy Ghost above-mentioned; therefore it is the Baptism of Water.

I must beg Leave to deny the minor Proposition of your Lordship's *Dilemma* for the Reasons above, as well as others; till that is proved, the Retortion is not good.

What follows in your Letter is, that perhaps it has not occurred to me any more than it seems to have done to Mr. *Barclay*, that there is a wide Difference betwixt the outward and visible Manifestation of the Spirit, and the inward Sanctification of the Holy Spirit of God. I think the Difference betwixt these is easily discerned, and amounts only to this. The first was a miraculous Descension of the Holy Spirit outwardly appearing; the last a Divine Infusion of the same Spirit inwardly felt, each of them
a Man-

a Manner of *Christ's* Baptism, which the Divine Author hath made use of according to his good Pleasure, both operating by different Means to the same End, *i. e.* Sanctification, or making Men holy.

The first made use of (such was the Will of God) only in the Infancy of Christianity; the latter, according to our Saviour's Promise, to continue to the End of the World, and, therefore, frequently felt and experienced by many of the best, as well as greatest, Men that have lived in the World.

The next Text your Lordship quotes, *1 Cor. xii. 4.* is, I think, rather a help than otherwise to Mr. *Barclay's* Doctrine. The Apostle, throughout the whole Chapter, is shewing the Difference betwixt spiritual Gifts, and that they all profit; which shews the Necessity of the Spirit's manifesting himself to Mankind some way or other. And what your Lordship hath not quoted in the same Chapter, ver. 3. puts this in a stronger Light: *No Man can say that Jesus is the Lord, but by the Holy Ghost*, saith the Apostle *Paul*; then surely no Man can be a Christian without the Gift of the Holy Ghost; and farther, *ibid. Chap. ver. 13. For by one Spirit we are all baptized into one Body, &c.* As to the Instance of *Simon* (called *Magus*) I cannot see how that makes any thing against Mr. *Barclay*. It is true, *Simon* received the outward and visible Manifestation of the Holy Ghost; and your Lordship believes, were *Barclay* alive, he would hardly affirm, that he (*Simon*) was thereby made Partaker of the inward Renewing of the Holy Ghost. Whether *Simon* was, or was not, by the outward Manifestation, made Partaker of the inward Renewing of the Holy Ghost, I cannot see

see how Mr. *Barclay* is concerned in it; but taking it (though there is no Necessity) for granted, and suppose it was affirmed, that *Simon* was made Partaker of the inward Renewing of the Holy Ghost, the following Words, *unto Salvation*, are contingent, not necessary, *i. e.* this inward renewing is to Salvation, if the Person who hath received it persevereth in the Truth, not otherwise; so that *Simon* might have received it, and perhaps did, but if he did, he rendered the Holy Efficacy and Virtue thereof useless by his Apostasy.

Your Lordship is pleased next to say, that if Mr. *Barclay's* Argument against the Fruits and Effects of Water-Baptism, collected from *Rom. vi. 3, 4. Gal. iii. 27. and Col. ii. 12.* has any Force in it, it is this, that they, who have once received the true Christian Baptism, can never afterwards err from the Truth; but they, who have received Water-Baptism, do frequently err, &c. therefore Water-Baptism is not the true Christian Baptism. I think, my Lord, that Mr. *Barclay's* Argument means nothing less than this, and yet hath a very considerable Force in it. For he collects very truly from Scripture, that the Effects of the true Christian Baptism are a *walking in Newness of Life, rising with Christ, and putting on Christ*; and lest any should attribute these Effects to Water-Baptism he plainly sheweth from Scripture, that Water-Baptism cannot produce them, as appears by the following Argument, *Apol. p. 422.* if Baptism with Water were the one Baptism, that is the Baptism of *Christ*, as many as had been baptized with Water, would have put on *Christ*. But the last is false, therefore also the first.

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This Argument is grounded on the Authority of the Apostle *Paul*, who tells the *Corinthians*, that as many of them as had been baptized into *Christ* had put on *Christ*. It appears from the same Authority too, that many of those Converts, who had received Water-Baptism, had never put on *Christ*; then sure it is safe, as well as easy, to conclude, as *R. Barclay* does, that Water-Baptism is none of *Christ's*. But is it possible to collect from the foregoing Reasoning the Argument above cited from your Lordship's Letter, which you have been pleased to take the Pains to refute? and, I hope, will forgive me, if I say it will require much more Pains to prove that Argument in the least deducible from *R. Barclay's* Doctrine.

Your Lordship thinks *R. Barclay's* Objection, 1 *Pet.* iii. 21. answered in your second Letter; but that Answer occurred to Mr. *Barclay*, and, I think, he has made a full Reply to it. But your Lordship has added something new, which is, that where St. *Paul* says, He was sent *not* to baptize, if we take the Word *not* in its strict and literal Sense, then his baptizing any of the *Corinthians* would have been contradicting the Command of *Christ*. The Words in the Original are, Οὐ γὰρ ἀπέστειλέ με Χριστὸς βαπτίζειν, which are translated, *For Christ sent me not to baptize*, and might as well be translated, *For Christ did not send me to baptize*, which your Lordship well knows is the true Meaning of them: Therefore if the Word *not* be taken in the most strict and literal Sense possible, the utmost Consequence will be only this, ver. 9. that *Christ* gave St. *Paul* no Commission to

to baptize with Water, which is the very Thing contended for by *Barclay* and the *Quakers*.

As to the Sameness of the Meaning of the Expressions, *εἰς τὸ ὄνομα*, and *ἐπὶ*, or *ἐν τῷ ὀνόματι*, if it were granted, that they were Expressions of the same Significancy, it does not in the least help to prove, that the Precept, in *Matth. xxviii. 19.* commands Water-Baptism, which is the whole Matter in Question; and *R. Barclay* gives a very good Reason, why *εἰς τὸ ὄνομα*, in the above cited Command, *Matth. xxviii. 19.* means *into the Name, i. e.* Power or Virtue, by the Testimony of the Apostle *Paul*, who baptizing afterwards by Virtue of that Commission, says, that as many of them as were baptized *into Christ*, had put on *Christ*, which is no necessary Consequence of Water-Baptism, or any Form of Words joined to it, as has been before proved. But I admire to hear from your Lordship, that it is neither Sense nor *English* to say, that one can be baptized into the Virtue or Power of another, without giving him all the Power, which the first Person originally had, which you believe few of the *Quakers* will assert of themselves to have received.

I believe, my Lord, the *Quakers* are more in their Senses, than to assert any such Thing; and I am afraid it will follow by the like Reason, that one Person cannot put on another, without putting on the same Degree of Virtue and Holiness, which the first Person originally had; which the Apostle *Paul* could never mean, when he tells some of the *Corinthians*, that they had put on *Christ*, but that they had put on such a Degree, or so much of that Virtue and Holiness, as the Infirmary of human Nature would bear;

bear ; and this is all the *Quakers* mean, when they talk of being baptized into *Christ's* Power or Virtue.

We next come to the Objection of *R. Barclay*, taken from *Acts* viii. 16. and xix. 5. and xi. 41. likewise *Acts* viii. 12, 13, 38. and ix. 18. and x. 48. and xv. 5. ver. 9. that the Form of Baptism, now thought so necessary, was never practised by the Apostles, when they baptized with Water ; which Form they certainly would have practised, had they baptized with Water by Virtue of the Commission, *Matth.* xxviii. 19. What your Lordship is pleased to reply to this, *viz.* that it arose from the Brevity of the History of the *Acts*, in which St. *Luke* neither did nor could with Propriety be so explicate in every Particular, I conceive not to be a sufficient Answer, for this Reason, that it could have done but small Injury to the Brevity of his History, if St. *Luke* had wrote the Words *in the Name of the Father, and of the Son, and of the Holy Ghost*, instead of the Words *in the Name of the Lord Jesus* ; and he, who wrote by the Assistance of the Holy Ghost, could never have omitted so necessary a Part of Baptism, had the Apostles baptized by Virtue of the Commission, *Matth.* xxviii. 19. Therefore it is much safer to conclude, that they did it not by Virtue of that Commission, or they must certainly have used the Form prescribed by it, which Form they never appear to have practised. As to the Question of the Apostle *Paul* to the Disciples, *Acts* xix. 1, 3. I think, if duly considered, it plainly proves, that the Baptism of Water, used by the Disciples of *Christ*, was the Baptism of *John* ; for I would beg Leave to ask, by whom were these Disciples at *Ephesus* baptized

tized unto *John's* Baptism? Not by either *John* himself, or his Disciples, for I suppose they never came to *Ephesus*; then it follows, that they were baptized unto *John's* Baptism by the Apostles or Disciples of *Christ*, and consequently, that the Water-Baptism practised by the Apostles was not different, but one and the same with *John's* Baptism.

Your Lordship says afterwards, that Mr. *Barclay* acknowledges the Baptism used by *Peter* was a Baptism with Water, and that *Barclay* ought to allow, that the Baptism conferred on the Disciples at *Ephesus* has the same Reason to plead for it. Indeed, my Lord, I think it has not; because in the former, Water is expressly mentioned; in the latter, it is not; nor can it be implied, unless the Disciples of *Christ* made use of two Baptisms with Water, the one *Christ's*, and the other *John's*, which, I suppose, will hardly be affirmed: For which Reasons, and the Silence of the Text concerning Water in *Paul's* baptizing at *Ephesus*, I think it safest to conclude, that that was not a Baptism with Water. That Baptism in the Name of *Jesus* may be conferred by those, who have no Power to confer the Holy Ghost, I readily believe, because we see it almost daily practised by those who, your Lordship will allow, have no such Power, and what they never received, they cannot give.

Your Lordship comes next to Mr. *Barclay's* Notice of *Peter's* commanding *Cornelius* and his Household to be baptized; to which you are pleased to answer, " That the Apostles did very much indulge the *Jews* in the Continuance of their *Mosaic* Ceremonies. But then they did not oblige

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“ the *Gentiles* to conform thereto. So that though
 “ *Peter* might have baptized *Jews* on Account of
 “ their great Fondness for Baptisms, this is no Reason why he should oblige *Cornelius*, a *Gentile* Convert, to comply therewith, if it was not a necessary
 “ Part of the Christian Religion.”

Which Answer, my Lord, Mr. *Barclay* has in the same Place anticipated, and I admire your Lordship chanced to overlook it. He there shews that the same Apostle *Peter* did oblige the *Gentiles* to conform to the *Mosaical* Ceremonies. For (says *Barclay*) he constrained the *Gentiles* (which is more than commanding them) in general to be circumcised, and observe the Law.

Therefore if your Lordship's Argument from the Obligation laid by *Peter* on his *Gentile* Convert, *Cornelius*, is of any Force, it will prove that Circumcision is a necessary Part of the Christian Religion.

Neither doth what follows shew Water-Baptism to be a necessary Part of the Christian Religion, but rather the contrary ; for St. *Paul* only baptized three Houses of Christian Converts at *Corinth*, and, as I observed in my former Letter, he who was inferior to none of the Apostles, and who doubtless converted Thousands, would not have baptized so few, had he thought it a necessary Part of the Christian Religion. But your Lordship says, though he did not baptize them himself, he commanded others who did it. However, I suppose I am not to take this for granted, till it is proved from Scripture, which I have not yet seen ; for the Text, quoted here by your Lordship, only says, that many of the *Corinthians* hearing believed and were baptized. It
 does

does not say, as many as believed were baptized, which might, indeed, have amounted to some Proof. Your Lordship desires to know, “ What stronger
“ Proof can possibly be given of our Saviour’s In-
“ tention in this Precept, *Matth. xxviii. 19.* than
“ the constant subsequent Practice of the Apostles.”

That it was not the constant Practice of the Apostles is already shewn by the Example of the Apostle *Paul*, who neither baptized all the Believers himself, nor doth it appear from Scripture, that he commanded others to do it. The strongest Proof then of our Lord’s Intention is where he explains it himself, and declares to his Followers what his Baptism is, *viz.* that of the Holy Ghost, which plain Declaration of his is beyond all the Conjectures in the World. Your Lordship is pleased to say further,
“ That you have sufficiently shewn the Baptism of
“ the Holy Ghost cannot be the true Christian Baptism for many Reasons, but in particular because
“ the true Christian Baptism, even according to
“ Mr. *Barclay*, is to continue to the End of the
“ World ; whereas it appears from our own Experience, that the Baptism of the Holy Ghost has
“ not continued ; and in another Place, that this
“ Kind of Baptism is no longer to be had.” I beg leave to ask, How has your Lordship shewed this ? It must be either by proving that the Precept, *Matth. xxviii. 19.* (which we all allow commandeth the true Christian Baptism) commands Water-Baptism, or not at all. Now the only Medium brought to prove this by, is what you are pleased to call the constant subsequent Practice of the Apostles, which, I think, is sufficiently answered above, by shewing

that it appeareth from Scripture, such subsequent Practice was not constant.

As to the particular Reason I answer, that there are Hundreds of sober, good Christians now living, who can testify from their own Experience, that the Baptism of the Spirit is still to be had; but lest they should not find Credit with your Lordship, some of the most pious and learned of the Fathers, as *Augustine, Tertullian, Chrysostom, Clemens Alexandrinus*, and others, as well as those eminent for Parts and Piety in latter Times, amongst whom was the truly pious and learned Archbishop of *Cambray*, do all testify their Experience of the inward Operation of the Holy Spirit, which will (if duly attended to) by its Divine Power and Efficacy baptize Mankind into *Christ's* Death, enable them to put on *Christ*, and rise with him in Newness of Life; and a Cloud of illustrious Witnesses, both Ancient and Modern, might be brought to join these. Now, I beseech you, my Lord, to whose Experience are we to trust? To the Experience of those, who declare they have witnessed the Power of this Divine Gift within themselves; or of those, who tell us, they find by Experience it is now ceased, and no longer to be had. The first tell us affirmatively what they have felt; the last negatively what they have not felt. But if these should conclude, that what they have not experienced, no Man else can, I think they may with as much Reason affirm, that because they have no Feeling, therefore Feeling is not.

Your Lordship, lastly, with respect to *Barclay's* Doctrine, observes, " That it is manifest from our
" Saviour's

“ Saviour’s Command, that the Apostles were to
 “ baptize as well as teach: And you desire to be
 “ informed what the *Quakers* do when they make
 “ Converts, besides teaching? Do they use any
 “ Form of Baptism, &c? Do cloven Tongues as of
 “ Fire descend, &c. by Imposition of their Hands?
 “ If not, how do they baptize even with that which,
 “ Mr. *Barclay* says, is the true Baptism of the Holy
 “ Ghost and Fire?” I answer, this is partly answered already in the foregoing, where it is shewed, that *R. Barclay* does not confine the Baptism of the Spirit to that particular Form or Manner which God was pleased to make use of on the Day of Pentecost. And further, that I apprehend *R. Barclay’s* Sense of this Baptism to be as follows, *viz.* that it is the Work of God by God, of the Father by the Son, and of the Son by the Spirit, and sometimes of the Spirit mediately or instrumentally by Men fitted of God for that purpose, who having received Power from him, may not only convince the Understanding, which is teaching, but likewise may effectually reach to and subdue the Hearts of Men, in such a Manner, as may turn them from evil to good, from the Power of *Satan* to the Power of *Christ*; which is something more, than teaching, and may not unfitly be termed a Baptizing with the Spirit performed by Man, as the Instrument with the Concurrence of the Grace of God. Thus, as it is not immediately the Work of Man, but the Work of God on the Heart of Man; it is limited to no Time, to no Place, but may at the Divine Pleasure be performed at all Times and in all Places; in a Desert as well as in a Church.

Your Lordship having done with Mr. *Barclay*, is pleased to say, you will set before me the true scriptural Notion of the Institution of Baptism. My Lord, I must beg Leave to take the true scriptural Notion of Baptism from the Scripture itself, where I can by no Means find that either our Blessed Saviour, or his Apostles, did look upon it as the outward and visible Sign or Seal of that Covenant which our Saviour has been pleased to make with Mankind. And your Lordship explains that saying of the Apostle *Paul*, *As many of you as have been baptized into Christ, have put on Christ*, in this manner, that all those, who have been baptized with Water in the Name of the Father, of the Son, and of the Holy Ghost, have so far regularly put on Christ, have taken upon themselves the Profession of being his Servants and Soldiers to their Lives End. If this be really the Case, I doubt the poor *Quakers* take a great deal of Pains to very little Purpose; for they imagine that *Christ* is not so easily put on, but that the Work of Regeneration is a Warfare indeed; a real and painful Conflict between the Sin, which so easily besets us; and the Grace of God, which readily assists us; and, if we are obedient thereunto, will and must prevail to the over-coming both Sin and *Satan*. But how can Infants be said to put on *Christ* by means of Water-Baptism, even in your Lordship's Sense of it? They are incapable of knowing what is doing for them; and, I suppose, it will hardly be said, that the Godfather and Godmother can put on *Christ* in the Infant's stead, or be his Sureties that he shall not fail to do it, when he comes

comes to a proper Age. And that this is no necessary Effect of Water-Baptism even in adult Persons has been largely shewed before. As to what follows concerning positive Institutions, I think every Christian ought to submit to those appointed by the Blessed Author of our Religion, which consist of a few very plain, though most important, Precepts; but that any Christian has a Liberty to refuse those positive Institutions, which do not appear from Scripture to be of *Christ's* Appointment, but are the Invention of Men only; and of this which so nearly concerns him, every Christian who can read or hear the Scripture hath a Right to judge for himself.

But your Lordship says, "Mankind is so groveling and reptile a Creature, he ought not to despise any human Invention that will raise him from the Ground." I am sorry to be obliged to differ so often from your Lordship. But I think if Mankind is really such a Creature, he ought for that very Reason more especially to despise any human Invention in Matters of Religion. For it is very unlikely he should be raised from this despicable State by the Invention or Contrivance of a miserable Reptile like himself; and how else can it be performed, but by the Divine Assistance; through whose secret Influence and operative Virtue a new Birth may be perfected, Mankind become a new Creature, and gain a Knowledge, which no human Science can give him, though it is far more worth than all human Science, how to worship his God in the most acceptable Manner even in Spirit, and in Truth.

LETTER V.

I have nothing more to add to this tedious Letter, but that I am, with the most profound Respect,

My, LORD,

Your obedient and

Ballyphehane,
May 11, 1739.

most obliged humble Servant,

W. PENN.

My LORD,

THE Time I have taken to answer your Lordship's, I hope you will not impute to any neglect in me; for the Truth is, I was taken up all the Time of the Assize, and mostly since with Business to me of great Consequence; besides, that the Subject itself required the utmost Consideration. All this, I hope, will sufficiently plead my excuse. I am,

My LORD,

Your obedient and

obliged humble Servant,

W. PENN.

LETTER VI.

S I R,

Ballynasfig, May 19, 1739.

I ASSURE you, that I did not think you did any thing that was wrong, in referring me

me to Mr. *Barclay*: For he is a very able Writer, and I have not yet met his Arguments put in a stronger Light, than he puts them himself.

Nor do I think you wrong, in having taken Time to consider the Subject in Debate between us; it is a Matter of very great Moment, and, therefore, I am far from thinking it imprudent in you to take sufficient Time, either for your own Deliberation, or the Consultation of Friends.

As to the Letter, which I wrote to you last; you take Notice, that I find fault with Mr. *Barclay* for depending too much on his own imaginary Distinction, &c. I own, I do think, that Mr. *Barclay* does not argue fairly upon that Head; because he makes no other Distinction between the Baptism of *John*, and the Baptism of *Christ*; but that one is a Baptism with *Water*, and the other the Baptism of the *Holy Ghost*.

Whereas it is manifest, that after *Christ* was come, as our *Messiah*, and had entered upon the Possession of his Kingdom; which he did at his Ascension, when all Power was given unto him, both in Heaven and Earth; that Baptism, then conferred upon the Disciples of *Christ*, could not have been a Baptism into a Belief of *Christ*, to come, which *John's* Baptism was, but into a Belief of *Christ*, as come; and, therefore, if *John* had been alive after the Ascension of *Christ*, he must have altered the *Form* of his own Baptism. And this is the Reason, why our Saviour *Christ*, though, when he was alive upon Earth, he went about preaching and saying, *Repent, for the Kingdom of Heaven is at hand*; yet,

yet, after his Ascension, ordered his Apostles to go into all Nations, teaching and baptizing *in the Name of the Father, and of the Son, and of the Holy Ghost*, i. e. not as *to come*, but as already come. And, therefore, the Apostles were also commanded not to depart from *Jerusalem*, or go abroad, preaching this Kingdom of God; till they had actually received the Promise of the Father, by the visible Descent of the Holy Ghost, on the Day of *Pentecost*. Which is also the Reason, as you likewise acknowledge, why those, who were baptized with the Baptism of *John*, were rebaptized by *St. Paul* with the Baptism of *Christ*.

But that the Baptism conferred by *Paul*, as mentioned *Acts* xix. 5. was a Baptism with *Water*, (p. 40.) you call upon me to prove; which I shall endeavour to do in the shortest Manner possible. Mr. *Barclay* allows, that the Baptism, wherewith *Peter* baptized *Cornelius* and his Family, was a Baptism with *Water*; and you allow, towards the latter End of your Letter, that the Baptism, with which the *Corinthians* were baptized, who were converted by *St. Paul* and his Companions, *1 Cor.* i. and *Acts* xviii. 8. was a Baptism with *Water*: For you say, this is the Reason, why *St. Paul* says, that he thanks God, he baptized none of them, but *Crispus*, and *Gaius*, and the Household of *Stephanas*, because he had no Commission to baptize with *Water*; which plainly shews your Opinion, that the Baptism, with which the *Corinthians* were baptized, was a Baptism with *Water*.

Now,

Now, Sir, I have shewed in my former Letter, that the Baptism, with which St. *Paul* himself was baptized, was a Baptism with *Water*: And that the Baptism with which *Philip* baptized the *Eunuch*, was a Baptism with *Water* cannot be denied. Indeed you allow in your first Letter, that the Apostles might practise *Water-Baptisms* both before and after our Lord's Ascension, in Conformity to the Weakness of the *Jews*; and as these Disciples, whom *Paul* met with at *Ephesus*, were probably *Jews*, as having received the Baptism of *John*, it is, therefore, more than probable, that this Baptism was also a Baptism with *Water*.

But what puts this with me out of all doubt, is the History, that is given of this Fact in the *Acts* of the Apostles, Ch. xix. 6. St. *Paul* met with some Disciples at *Ephesus*, who had never received any Baptism, but the Baptism of *John*: He then rebaptizes them in the Name of the Lord *Jesus*: And after he had done this, he laid his Hands upon them, and the Holy Ghost came on them. The Question now is, What Baptism was this, which *Paul* conferred on them? It was not *John's* Baptism, for that they had received before; it was not the Baptism of the Holy Ghost, for that they did not receive, till afterwards. What Baptism, therefore, can it possibly be, but that Baptism with *Water*, which St. *Peter* conferred on *Cornelius* and his Family, that *Philip* conferred on the *Eunuch*, that *Paul* received from *Ananias*, and that he and his Companions conferred on the *Corinthians*?

thians? All which were without controversy *Water-Baptisms*. In this point, therefore, I hope, you are now satisfied.

And now, Sir, as to that, which you allow to be the real Question: What is the Baptism of *Christ*? And wherein does it consist? I say, that the three Texts of Scripture, quoted by Mr. *Barclay*, to prove the Baptism of the Spirit to be the same with the true Christian Baptism commanded by our Saviour, *Matth. xxviii. 19.* are not sufficient for that Purpose; because they *intirely* refer to the *visible Manifestation* of the Holy Ghost, which, you yourself allow, was not to subsist to the End of the World.

Now to invalidate the Force of this Argument, you affirm, that those three Texts of Scripture do not allude *intirely* to the miraculous and *visible Manifestation* of the Holy Ghost. Whereas, I think, I have in my former Letter sufficiently shewed, that they do entirely refer to the *visible Manifestation* of the Holy Ghost; but, I think, I need no other Argument to prove it, than the very Argument, which you make use of to disprove it. Your Words are these: "I apprehend, " that these Texts abovementioned do not al-
" lude intirely to the miraculous and *visible*
" *Manifestation* of the Holy Ghost, &c. For
" our Saviour says to his Disciples, *Ye shall be*
" *baptized with the Holy Ghost not many Days*
" *hence*, Acts i. 4, 5. And St. Peter, when he
" relates to the *Jewish* Disciples, how the
" Holy Ghost fell on *Cornelius* and his Family,
" has this Reflexion, *Then remembered I the*
" *Word*

“ *Word of the Lord, how he said, John indeed
baptized with Water, but ye shall be baptized
with the Holy Ghost, Act xi. 16.*”

Now, Sir, can any thing in Nature be a stronger Proof, that this Promise of our Saviour’s referred entirely to the *visible Manifestation* of the Holy Ghost, than this Application of that Promise by St. Peter to the Descent of the Holy Ghost on *Cornelius* and his Family; which, I believe, you will hardly deny was a *visible Manifestation*, since it fell upon him and his House, as it did upon the Apostles in the Beginning, or on the Day of Pentecost, Acts xix. 15.

You say, p. 57. “ That our Lord, in his Promise to his Disciples, Acts i. 5. does not once mention a Baptism of *Water*, which they should be baptized with; much less, that they should baptize others with it; both which he surely would have done, had he designed *Water-Baptism* in that Command to his Disciples, Matth. xxviii. 19.” It would indeed have been very odd, if our Saviour had mentioned a Baptism of *Water* in that Promise to his Disciples, Acts i. 5. where he is talking of a *metaphorical* Baptism by the Holy Ghost and with Fire; but in the Command given, Matth. xxviii. 19. there was no need of mentioning *Water*; because the very Word *baptize* includes it, when *literally* understood; and Mr. Barclay allows, that we ought not to go from the *literal* Signification of the Text, unless some urgent Necessity force us thereto.

There-

Therefore in that practical Command, given by our Saviour to his Apostles, *Matth. xxviii. 19.* the Word *baptize* is to be taken according to its *literal* Meaning; and for the same Reason it is, that Directions are there given for its Continuance, by promising that he will abide with them in the Performance of that Office to the End of the World; but in that Promise made *Acts i. 5.* as you *justly* observe, there are no Directions given, that they should baptize others with it; and of Consequence we find, that the *visible Manifestation* of the Holy Ghost promised, *Acts i. 5.* has long since ceased in the Christian Church.

The Force of your Argument, p. 43. which, you say, you deduce from what has been said, depends upon this, that the Baptism mentioned *Acts i. 5.* is the same with that mentioned *Matth. xxviii. 19.* which, I apprehend, cannot possibly be proved, and that for this Reason; because the one mentioned, *Acts i. 5.* referred to the *visible Manifestation* of the Holy Ghost, conferred on the Apostles on the Day of *Pentecost*, *not many Days after* the Promise; which the other did not.

For, Sir, you allow, that the *visible Manifestation* of the Holy Ghost was not designed by God to continue any longer, than during the Infancy of the Christian Church. You likewise allow, that the Baptism commanded, *Matth. xxviii. 19.* is to continue to the End of the World; therefore these two Baptisms cannot possibly be one and the same, no more than
that,

that, which is to continue for ever, can possibly be the same with *that*, which is to have an End. Which Argument serves likewise to prove the Truth of that *Dilemma*, which I have retorted on Mr. *Barclay*.

You acknowledge, Sir, that there is a Difference betwixt the outward and *visible Manifestation* of the Spirit, and the *inward Sanctification* of the Holy Spirit of God; and say,
 “ That they are each of them a Manner of
 “ *Christ’s* Baptism, which the Divine Author
 “ of it, has made use of according to his good
 “ Pleasure, both operating by different Means
 “ to the same End, *i. e. Sanctification*; *the first*
 “ made use of (such was the Will of God) only
 “ in the Infancy of Christianity; *the latter*,
 “ according to our Saviour’s Promise, to con-
 “ tinue to the End of the World.”

Now, Sir, according to this Distinction, I should be glad to know, wherein the Baptism of *Christ* does consist; and what becomes of the *one* true Christian Baptism, mentioned *Eph. iv. 5.* since these two different Manners of operating, by different Means, can never be said to be *one* and the same Thing?

As to your Quotation (p. 61.) *1 Cor. xii. 13.* where it is said, that *by one Spirit we are all baptized into one Body*; I think it is manifest, beyond all controversy, that this intirely refers to the *visible Manifestation* of the Holy Ghost, which continued for some Space of Time (such was the Will of God) only in the Infancy of Christianity, *visibly* descending on the first Converts to a new Religion,

ligion, and not of the inward Sanctification, which was to continue. For St. *Paul* writing to the *Corinthians*, some of whom were converted from *Idolatry*, and some from *Judaism*; in order to reconcile them among themselves, and heal those Divisions, which, he had been informed, were among them, 1 *Cor. i. 11.* puts them in Mind, that whatever miraculous Powers were distributed among the several Members of the Christian Church, they were all given by one and the same Spirit; and therefore, whether *Jews* or *Gentiles*, they were not to be envious of one another, but to consider themselves, as Members of the same Body: *For to one is given by the Spirit the Word of Wisdom; to another the Word of Knowledge by the same Spirit; to another Faith by the same Spirit; to another the Gift of Healing by the same Spirit; to another the Working of Miracles; to another Prophecy; to another Discerning of Spirits; to another divers Kinds of Tongues; to another the Interpretation of Tongues; but all these worketh that one and the self-same Spirit, dividing to every Man severally, as he will. For by one Spirit are we all baptized into one Body, whether we be Jews or Gentiles, whether we be Bond or Free.* Here it is plain, that the Apostle is speaking of those miraculous Gifts, which were poured out on the first Converts to Christianity, and did not continue long in the Church. And for this Reason it is, that St. *Paul*, ver. 7. particularly distinguishes it by calling it *the Manifestation*, or the outward and visible Appearance, of the Spirit.

Page 45. you seem to find fault with me for saying, that if Mr. *Barclay's* Argument against the Fruits and Effects of *Water-Baptism*, collected from *Rom. vi. 3, 4. Gal. iii. 27. and Colof. ii. 12.* has any Force, it is this; that they, who have once received the true Christian Baptism, can never afterwards *err from the Truth*; but they, who have received *Water-Baptism*, do frequently *err from the Truth*, &c. therefore *Water-Baptism* is not the true Christian Baptism; you then say, it means nothing less than this.

I did not say, that Mr. *Barclay* meant to say so much, I only said, that If Mr. *Barclay's* Argument had any Force in it, it must be this, &c. Many Persons do not mean to say, what their Words, well considered, will necessarily bring them to say, when regularly brought into an Argument: And, I think, it is very easy to prove, that either his Argument is very *nugatory*, or it must bring him to this.

You say, he collects very truly from Scripture, that the Effects of the true Christian Baptism are *a walking in Newness of Life, rising with Christ, and putting on Christ*. Now, Sir, if by that Expression, viz. *the Effects of the true Christian Baptism*, he means only, that the Effects, which the true Christian Baptism ought to produce, are *a walking in Newness of Life, rising with Christ, and putting on Christ*, from the Time of receiving our Baptism to our Lives End, he says no more, than is said of *Water-Baptism*; and then to make use of this Argument against *Water-Baptism*, is absolutely *nugatory*.

gatory. Since there is no one, but what says, that these ought to be the Effects, as they are the *End*, for which *Water-Baptism* was instituted: And every one must allow, that, before *Water-Baptism* is administered, the Person, who receives it, must profess his *Faith in Christ*; as *Philip* said to the *Eunuch*, when he desired to be baptized, *If thou believest with all thine Heart, thou mayest*; and then *Water-Baptism* is administered, in token of this their Profession; whereby the Person baptized has engaged to enter into a Newness of Life. And this was the End for which *John's* Baptism was practised, which was therefore called a *Baptism unto Repentance*.

But if he means, that these are the *necessary* Effects of the true Christian Baptism, so that every one, who has received the true Christian Baptism, not only *ought*, but *must* walk in Newness of Life; then indeed there would be some Force in the Argument, according to my former Assertion, which otherwise I cannot find out: But to strengthen this Argument, you quote another Proof, taken from Mr. *Barclay*, p. 422.

I had retired, some Days before I received your Letter, to my Seat in the Country; whither I had carried but few Books; and as I have not *that Book* by me, I must take it from your own Quotation. You say from him, if Baptism with *Water* were the one Baptism, that is, the Baptism of *Christ*, as many, as had been baptized with *Water*, would have put on *Christ*; but the last is false, therefore also the first.

This

This Argument, say you, is grounded on the Authority of the Apostle *Paul*, who tells the *Corinthians* (it should be the *Galatians*) that as many of them, as had been baptized into Christ, had put on Christ. And then you go on; it appears from the same Authority, too, that many of those Converts, who had received *Water-Baptism*, had never put on Christ.

Now, Sir, you must give me Leave to tell you, that this is a great Mistake, and how you came to assert it so positively, I cannot conceive. The Apostle to the *Galatians*, Ch. iii. 17. does say, *For as many of you, as have been baptized into Christ, have put on Christ*; and, I think, this is the only Place in the New Testament, where that Expression is made use of: But I do absolutely deny, that either in that Chapter, or in that Epistle, or in any other Part of the New Testament, there is any Expression, like that, which you mention; where you say, “It appears from the same Authority too, that many of those Converts, who had received *Water-Baptism*, had never put on Christ.”

You observe, that Mr. *Barclay* anticipated my Answer to 1 *Pet.* iii. 21. and that the Words, 1 *Cor.* i. 17. may be rendered, *Christ did not send me to baptize*; which last I allow to be true; but I will not allow, that Mr. *Barclay* has anticipated my Answer, so as to obviate that Reply, which occurs to the Objection, raised by him from 1 *Pet.* iii. 21. For, to the best of my Memory, he only says, that if this Method of qualifying the Word *not*, be allowed in the

Interpretation of Scripture, what may not the Scriptures be made to say?

Whereas it is manifest from the reading of the Scriptures, that this Method of qualifying the Word *not*, must be made use of; and whoever considers the Strength of Expression, in which the *Eastern* Nations indulged themselves, will find it often necessary, as appears not only from that Text, quoted by him, *I will have Mercy, and not Sacrifice*; but from numberless other Expressions in the sacred Writings.

Otherwise I desire to know, when the *Quakers* go to *Shops* to buy Cloaths; or to *Market* to buy Meat; how they dispense with that Precept of our Saviour's, which says, *Take no Thought for To-morrow*; and again, *Take no Thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed?* Or how they reconcile the keeping of *Money*, or of *Bills* by them in their Houses with that Command of our Saviour, *Lay not up Treasures for yourselves upon Earth*.

I am glad you allow, that *εις το ενομα* may be translated *in the Name*: But then you say, that you admire to hear from me, that it is neither Sense, nor *English* to say, that one can be baptized into the *Virtue* or *Power* of another, without giving him all the *Power*, which the first Person originally had.

Sir, I was there talking of the *literal* and grammatical Interpretation of Words, and not of a *metaphorical* one; and I must own, that I am still of the same Opinion; for *being baptized into*
Christ,

Christ, signifies no more, than *being baptized into the Service of Christ*; but being baptized *into the Virtue and Power of Christ*, if it has any Signification at all, signifies a very different Thing. Let us put a *parallel Case*, and then we shall come easier to understand one another. Suppose it was said, that such a Person was inlisted, initiated, baptized, or dipped *into the Virtue and Power of the King*; would not any one suppose, he was to be made a *King*, or, at least, his *Deputy*? But if it was intended only to express, that such a Person was inlisted, &c. *into the Service of the King*; and the same Person should say, that he was inlisted, initiated, baptized, or dipped in the Name of the King, or *by his Virtue and Power* (but not *into his Virtue and Power*) he would then speak Sense and *English*, which, I still apprehend, in the other Case, he would not do.

As to the Objection about the Form of Words, used by St. *Luke* in the *Acts*; where he mentions Persons to be baptized in the Name of *Jesus*; I must refer you back to that Part of the Answer, which I gave to this in my former Letter, wherein I mention the Question put by St. *Paul* to the Disciples at *Ephesus*, who, when they said, they had not heard, whether there was any *Holy Ghost*, asked them, *Into what then were you baptized*? Which manifestly shews, that the Name of the *Holy Ghost* must have been made use of by the Apostles in the *Form of Baptism*; or otherwise this Question had been a very improper one.

You ask, "By whom were these Disciples at *Ephesus*, mentioned *Acts* xix. 1. baptized unto *John's* Baptism? Not by either *John* himself; or his Disciples; for, I suppose, they never came to *Ephesus*." But, Sir, might not these *Ephesians* have come to *Jerusalem*? If the Mountain will not come to *Mahomet*, may not *Mahomet* go to the Mountain? You cannot be ignorant, that the Male-part of the *Jewish* Nation were, by the Law of *Moses*, under an Obligation to go frequently up to the Temple of *Jerusalem*, and that they accordingly complied therewith; and, therefore, *St. Luke* mentions, that on the Feast of *Pentecost*, when the Holy Ghost descended on the Apostles, there were then at *Jerusalem*, *Parthians*, and *Medes*, and *Elamites*, and the *Dwellers in Mesopotamia*, and in *Judea*, and *Cappadocia*; in *Pontus* and *Asia*, *Phrygia* and *Pamphylia*, in *Egypt*, and in the *Parts of Libya* about *Cyrene*, and *Strangers of Rome*; *Jews* and *Proselytes*, *Cretes* and *Arabians*. He does not indeed mention *Ephesus*, but, I suppose, you know, that *Ephesus* is a Part of *Asia*.

You see, Sir, upon how *fallacious* a Foundation you have built this mighty Structure; which, however, without this, would have been of no Significancy; since I have, at your own Request, in the Beginning of this Epistle, plainly shewed, that this Baptism, conferred by *Paul* on the Disciples at *Ephesus*, was a Baptism with *Water*, to which I must refer you.

But to proceed; in answer to mine, wherein
I say,

I say, that the Apostles did not oblige the *Gentiles* to conform to the *Mosaical* Ceremonies, &c. you say, "That Mr. *Barclay* has anticipated this Answer, and you admire, I chanced to overlook it:" For he says, "That the Apostle *Peter* did oblige the *Gentiles* to conform to the *Mosaical* Ceremonies; for he constrained the *Gentiles* (which is more than commanding them) in general to be circumcised and observe the Law." It happens then, Sir, that Mr. *Barclay* and I contradict one another point blank; but fortunately for me the Decision of the Church of *Jerusalem* and the Apostles and Elders happen to be *on my Side*: For if you look into the xvth Chapter of the *Acts*, you will find, that *Paul* and *Barnabas* were sent up to *Jerusalem* from *Antioch* about this very *Question*, to learn the Opinion of the Apostles, whether the *Gentiles* should be circumcised and keep the Law of *Moses*.

Now it is remarkable, that St. *Peter* is the very Person mentioned, that declared his Sentiments against it, where, *inter alia*, he says, *Why tempt ye God to put a Yoke upon the Neck of the Disciples, which neither our Fathers nor we were able to bear?* And the Conclusion of the whole Debate was this: That it pleased the Apostles and Elders with the whole Church to write Letters after this Manner: *Forasmuch as we have heard, that certain, which went out from us, have troubled you with Words, subverting your Souls, saying, You must be circumcised and keep the Law, to whom we gave no such Commandment, &c.*

Now, Sir, if you think Mr. *Barclay's* positive Assertion to the contrary to be better Authority, than this; I shall not wonder, if any thing I can say has no Influence over you.

In answer to what I say about the Baptism of the *Corinthians*, that *Paul*, though he did not baptize any, but *Crispus*, and *Gaius*, and the Household of *Stephanus*, yet that the rest of the believing *Corinthians* were baptized by those, who attended him: In Proof of which I referred you to *Acts* xviii. 8. you say, "You are not to take this for granted, till it is proved from Scripture, which you have not yet seen;" for the Text, quoted here by your Lordship, only says, "That *many* of the *Corinthians* hearing, believed and were baptized." Now I should be glad to know, by whom these Persons were baptized upon their Conversion by the preaching of *Paul*, if not by him, or his Attendants.

But you observe, that this Text only says, that *many* hearing, believed and were baptized: But does not say, that *as many, as believed*, were baptized; which might indeed have amounted to some Proof.

Sir, This is not *arguing*, but *cavilling*. I would be determined by the Opinion of any unprejudiced Person, upon the Face of the Earth, whether he does not understand by those Words, and *many* hearing, believed and were baptized; that *all those*, who believed, upon hearing the preaching of *Paul*, were baptized; and whether he does not apprehend, that St. *Luke* intended to say as much.

But,

But, Sir, you proceed to quote some of my Words in relation to the Baptism of the Holy Ghost in the following Manner: " You say, " that I am pleased to say, that I have sufficiently " shewn, the Baptism of the Holy Ghost cannot " be the true Christian Baptism for many Rea- " sons; but in particular, because the true " Christian Baptism, even according to Mr. " *Barclay*, is to continue to the End of the " World; whereas it appears from our own Ex- " perience, that the Baptism of the Holy Ghost " has not continued;" and in another Place, I say, " That this kind of Baptism is no longer to " be had."

From whence you take an Opportunity of launching out upon the inward Operation of the Holy Spirit of God, and blaming me for denying that Feeling to others, which I do not feel in myself; and to prove, that others have felt this inward Operation of the Holy Ghost, you quote the Authorities of *Augustine*, *Tertullian*, *Chrysostom*, *Clemens Alexandrinus*, and others; who do all testify their Experience of the inward Operation of the Holy Spirit.

I am very glad to find, that you are so well versed with those great Authorities above-mentioned, and wish you had quoted the particular Places, because they are very voluminous, and therefore I cannot, at present, either allow or contradict your Assertion: Though give me Leave to say, that from a Quotation, made by you in this Letter from the Scriptures, (which I do declare to be without Foundation) you have
given

given me no great Reason to assent too hastily to your Affirmations. But, Sir, suppose, we should take your Quotations for granted, yet, what is all this to the Purpose? Could I, who, in the Close of that Epistle, beseech Almighty God to grant you the Assistance of his Holy Spirit to enlighten your Mind, &c. could I deny the *inward Operation* of the Spirit of God? Or have I through my whole Letter, when fairly quoted, said one single Sentence to that Purpose? Have I not *distinguished* from the Beginning to the End of that Letter, and made a *Distinction*, which you yourself allow, between the outward and *visible Manifestation* of the Spirit, and the *inward Sanctification* of the Holy Spirit of God? The first of which, you allow, “ Was made use of (such was the Will of God) “ only in the Infancy of Christianity; the latter “ is, according to our Saviour’s Promise, to continue to the End of the World.”

And therefore, Sir, I must beg of you to look *again* over that Paragraph in my Letter, which you have *falsely* quoted, and more *falsely* misapplied; and lay your Hand upon your Heart and say, which of these two I was there speaking of, whether it is the *visible and outward Manifestation*, or the *inward Infusion and Sanctification* of the Holy Spirit. My Words are these, “ So that now we come to the two principal Ones, *i. e.* Baptisms, *that*, which was “ practised by the Apostles and other Disciples “ of *Christ* by their Authority with *Water*, in “ the Name of the Lord *Jesus*; and *that*, which “ is

“ is called *the Baptism of the Holy Ghost and of*
 “ *Fire*. I think, I have sufficiently shewed,
 “ that *this last* cannot be the true Christian
 “ Baptism for many Reasons; but in particular,
 “ because the true Christian Baptism, even ac-
 “ cording to Mr. *Barclay*, p. 423. is to conti-
 “ nue to the End of the World; whereas it ap-
 “ pears from our own Experience, that the Bap-
 “ tism of the Holy Ghost has not continued,
 “ but that it ceased with the ceasing of Mira-
 “ cles.”

Pray, Sir, *what Baptism* am I here speaking of? Is it not as plain, as Words can make it, *the Baptism of the Holy Ghost and of Fire*? But because towards the Close of this Argument, I omitted repeating the Words *and of Fire*; you take this Opportunity, by altering the first Part of the Quotation, and omitting the last Words of it, to change the whole Drift and Design of the Argument, and impose a wrong Interpretation very injuriously upon it.

Sir, I am sorry to see you capable of such *Artifice*; which betrays a Mind well disposed for *Cavil*, but ill disposed for *Conviction*. It is with some Difficulty I prevail with myself to proceed in considering the remaining Part of your Letter; but lest you would persuade yourself, there was something unanswerable in it, I will proceed.

In answer to my Question, What do the *Quakers* do, when they make Converts, beside teaching? Do they use any Form of Baptism? You say, that “ you apprehend, *R. Barclay's*
 “ Sense

“ Sense of this Baptism to be as follows, *viz.*
 “ That it is the Work of God by God, of the
 “ Father by the Son, and of the Son by the
 “ Spirit, and sometimes of the Spirit mediately,
 “ or instrumentally by Men fitted of God for
 “ that Purpose, who, having received Power
 “ from him, may not only convince the Under-
 “ standing, which is teaching, but likewise may
 “ effectually reach to and subdue the Hearts of
 “ Men, in such manner, as may turn them from
 “ Evil to Good.”

Sir, there are two Ways of reaching the Hearts of Men, so as to prevail upon them to change their Minds; *the one* is by convincing the Understanding; and *the other* is by captivating the Passions; the one is the Effect of Reason and Sense; the other of Rhetorick and Oratory: And so far the Holy Spirit of God may (to use your own, or Mr. Barclay's Words) mediately, or instrumentally fit Men for that Purpose, but the Man does, all this Time, no more than teach; for if the Apostle says right, though *Paul planteth, or Apollos watereth, it is God, that giveth the Increase.*

You now come to find fault with my Explanation of the Expression of *putting on Christ*; and say, if this be really the Case, I doubt, the poor *Quakers* take a great deal of Pains to very little Purpose. For they imagine, that *Christ* is not so easily put on, but that the Work of Regeneration is a *Warfare* indeed, &c. Sir, there is a great deal of Difference between *putting on Christ*, and *keeping him on*. Every
 I Man,

Man, who becomes a Convert to the Christian Religion, does so far *put on Christ*, but it was not every Convert, no not every one, that had been *enlightened*, and had *tasted of the heavenly Gift*, and was made *Partaker of the Holy Ghost*, and had *tasted of the good Word of God, and the Powers of the World to come*, who *kept on Christ*, though they had *put him on*. For I suppose you will allow, that those, who have been enlightened, and have tasted of the heavenly Gift, and were made Partakers of the Holy Ghost, were baptized into *Christ*. For otherwise no Man can be said to be baptized into *Christ*, till his Life is at an End, till his Race is run, and his Warfare is past; and if they were baptized into *Christ*, they had then put on *Christ*.

I make no Doubt but the *Quakers*, as well as the rest of Mankind, find a painful Conflict between the Law in their Members, and the Law of their Mind, which they may feel even after they have *put on Christ*. And unless they are infallible, which, I think, you do not insist upon, they may fall away, like those Persons mentioned by the Apostle to the *Hebrews*, even after they have been *enlightened, and have tasted of the heavenly Gift, and have been made Partakers of the Holy Ghost*. For if you attend to the Meaning of the Word, it signifies no more, than to denote the Beginning or Entrance into a State of Holiness; being a Metaphor borrowed from the Action of putting on a Vestment, which is very different from that of keeping it on. As many, therefore, as have been baptized into
Christ,

Christ, may be so far said to have put on his Livery, to have entered themselves into his Service, and to have enlisted themselves as his Servants and Soldiers ; which surely does by no means contradict that State of Difficulty, which you say the poor *Quakers* are under to preserve themselves from putting off his Livery again, and deserting his Service afterwards.

But you proceed and say, *How can Infants be said to put on Christ by means of Water-Baptism even in your Lordship's Sense of it?* To which I answer, that I think this may very well be done, as nothing is more common in civil Life, than for Minors to be bound out Apprentices, and, if I may be allowed the Expression, to *put on* a Trade even during their Minority, and for adult Persons to become Sureties, and engage for their good Performance during the Time of their Apprenticeships, before those Minors are arrived at Years of Discretion sufficient thoroughly to understand the Nature and Benefit of this Engagement, which their Sureties have entered into on their Behalf. So that if we were to look upon Water-Baptism only as a prudential Act of human Institution, as a Form of Initiation appointed by Men, at the Time of dedicating Infants to the Service of *Christ*, it might not be so improper a Custom as it is thought by some ; but if it be considered as an Action performed in Compliance with the positive Command of our Saviour, our Submission thereto then becomes not only prudent, but necessary.

I am

I am very sensible, that the raising of Objections against Infant Baptism is a very favourite Topick among the *Quakers*: I shall beg Leave, therefore, to be a little more explicit upon this Head. It is acknowledged by Mr. *Barclay*, that *we ought not to depart from the literal Signification of the Text, unless some urgent Necessity force us thereto.* As, therefore, there is no urgent Necessity for putting a metaphorical Interpretation on the Words of our Saviour, when he commanded his Disciples to go and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, for this Reason I apprehend we ought to abide by the literal one; and as the Word *baptize* in its literal Sense undeniably signifies being dipped in or washed with Water, therefore it is also manifest, that this Command alluded to a Baptism by Water.

I am ready to allow, that the Word *baptize* is sometimes used by our Saviour in a metaphorical Sense, as when he speaks to his Disciples of their being * *baptized with the Holy Ghost and with Fire*; because they were to be outwardly sprinkled therewith, or when he calls his *Immersion* under Afflictions and Sufferings a † *Baptism*, because there is an urgent Necessity in those Places for our interpreting it in that metaphorical Manner. But the Case is quite otherwise with Regard to the Text before us; where our Saviour is giving Directions to his Apostles, and instructing them in the Form

* *Matth.* iii. 11. *Acts* i. 5, 8.

† *Luke* xii. 50.

which

which he would have them make use of, at the Time of * *making Disciples*, or receiving Profelytes into his Religion. And as Baptism by Water was the customary Method by which the *Jews*, by which the Prophet *John*, and by which our Saviour himself, received Profelytes into their Religion, therefore there is an urgent Necessity in this Place for our understanding this Expression not metaphorically, but literally.

For as *Jesus*, when he came into the World to take upon him the Office of the *Messiah*, was first sent to † *the lost Sheep of the House of Israel*, he borrowed from the *Jews* such of the Forms and Ceremonies of their Religion as were consistent with the Simplicity, Reasonableness, Purity, and Extensiveness of his own. And hence it came to pass, that our Saviour, during his own Life-time in receiving of Profelytes, commanded them to be admitted by the ‡ Form of Water Baptism. Which Form it is also certain the *Jews* expected that their *Messiah*, whenever he appeared, would make use of; as is evident beyond all Controversy from the Question proposed by the Pharisees to *John* the Baptist, saying, || *Why baptizest thou then, if thou be not the Christ?* And as you, Sir, allow that the Baptism of *John* was a Water-Baptism; hence it will follow, that the *Jews* expected their *Messiah* to make use of a Water-Baptism also. Which Form *Jesus* accordingly made use of while he lived, and, upon his Ascension,

* *Matth. 28. 19.*
22, 26. iv. 1.

† *Matth. x. 6. xv. 24.*
|| *John i. 25. 6. Xc. 15. 25.*

‡ *John iii.*

commanded his Disciples to go into all Nations, *making Disciples and baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

Our Saviour had not yet informed his Disciples of the visible Descent of the Holy Ghost that was to come upon them, and with which they were metaphorically to be baptized; that Promise not being made them till many Days after this Command was given; therefore as our Saviour did not in this Place add any Explanation to limit the Word *Baptize* to a metaphorical Meaning, it is to be supposed, that he designed it should be taken and understood according to the common Use and Acceptation of that Word among the *Jews*, when they received Profelytes into their Religion.

And as it is undeniable that the Baptism practised among the *Jews*, when they admitted Profelytes, was that of Water-Baptism, which was conferred on all Profelytes without Distinction of Age or Sex, upon Women and Children, as well as upon Men; therefore this Command given by *Christ* to his Apostles of baptizing all Nations, ought to be interpreted and put in Practice after the same Manner and in the same Latitude among Christians, as it was among the *Jews*, and ought to be understood to extend to all Persons willing to be baptized into the Religion of *Christ* without Distinction of Age or Sex: The Will or Desire of the Child, even of Infants, being among the *Jews*, sup-
G poled

posed to be included in that of the Parent, inso-
much, that the Consent and Desire of the Parent
was, among them, thought sufficient to entitle
the Child of a Profelyte to Baptism.

As I have asserted, that the *Jews* made use of
Water-Baptism at the Time of receiving a Pro-
felyte, and that they received Infants, as well as
adult Persons, into their Religion by the same
Form of Baptism, you may reasonably expect
that I produce some Proof of this Assertion;
which I shall do out of the Writings of the
Jewish Rabbins, as they are collected in the
Talmud. Which Book, though it is undeni-
ably crouded with many absurd Traditions, yet,
with regard to Matters of Fact related therein
concerning the Doctrines or Practices of the an-
cient *Jewish* Church, there cannot possibly be
better Authority produced. Now in this Book
you may find these Decisions of the ancient
Jewish Doctors concerning the Baptism of In-
fants: * *An Infant Profelyte may be baptized
according to the Judgment of the Sanhedrim*;
that is, as the Gloss adds, *If he be deprived of
his Father, and his Mother brings him to be made
a Profelyte, they baptize him according to the
Judgment, or Rite, of the Sanhedrim*; that is,
by appointing him three Godfathers; for says
the Gloss, *These three Men present at the Bap-
tism, are now instead of a Father to him*. And
the *Gemara*, or Comment, a little after adds,
If with a Profelyte his Sons and his Daughters

* *Bab. Cherubb. fol. 11, 1.*

are made Profelytes also, that which is done by their Father for them, redounds to their Good.

Which Decision of the *Sanbedrim* as it explains, so also is it confirmed by the Practice of the Apostles of *Christ*, who baptized whole Households at once; as in the Case of *the Household of Lydia*, mentioned *Acts* xvi. 15. and *the Household of Stephanus*, mentioned *1 Cor.* i. 16. And in like Manner when the Keeper of the Prison at *Philippi*, mentioned *Acts* xvi. 30. came to *Paul* and *Silas*, demanding *What he must do to be saved?* the Apostle answered, *Believe on the Lord Jesus Christ, and thou shalt be saved and thy House. And they spake unto him the Word of the Lord: and he took them the same Hour of the Night, and washed their Stripes, and was baptized HE AND ALL HIS straight-way.* Whence it is manifest, that the Belief of the Keeper of the Prison, was thought sufficient by *St. Paul* to entitle him *and all his* to Baptism.

It is also manifest from hence, that *Immersion*, though generally practised in those hot Countries, where it could be done with Conveniency, was nevertheless not absolutely necessary in Baptism; since the Keeper of the Prison and his whole House were baptized within Doors *the same Hour of the Night*, in the Keeper's House adjoining to the Prison, and probably with the very Water which was brought to wash the Stripes of *Paul* and *Silas*: And it cannot be supposed, that the Vessel in which the Water was brought

to wash their Stripes, could be sufficient for the decent *Immersion* of several Persons. Not that I would be understood to argue from hence for the absolute Necessity of Infant Baptism, but desire only to vindicate the Use of it, and of the Practice of *Asperfusion* with Water.

It is likewise to be observed, that when *Philip* baptized the *Eunuch* belonging to Queen *Candace*, as mentioned *Acts* viii. 27. it was in the Road going from *Jerusalem* to *Gaza*; whereas all Travellers agree, that there is not either a River or Pool of Water in all that Road sufficient for the *Immersion* of an adult Person. When, therefore, the *Eunuch*, in passing along, cried out to *Philip* upon spying the Water, *See, here is Water, what doth hinder me to be baptized?* *Philip*, in complying with his Desire of Baptism, could only have taken up the Water in a Vessel, or in his Hands, and have poured it upon him.

It is further also to be observed, that if *Asperfusion* or *Pouring* of Water upon the Heads of the Baptized was not sometimes practised by the *Jews* in their Form of Baptism, it is not to be accounted for why the visible Descent of the Holy Spirit which only * *fell upon* the Disciples, and is said to have been † *poured upon them*, should be called a ‡ *Baptism*. Since Metaphors ought undoubtedly to bear some Resemblance to the Original from whence they are taken.

* *Acts* x. 44.

† *Acts* x. 45.

‡ *Acts* i. 5. ii. 3.

It should likewise be remarked, that the Baptism which the *Messiah* was to confer on his Profelytes, is denoted by the Word *sprinkle*; for says the * Prophet *Isaiab*, when speaking of *Christ*, *He shall SPRINKLE many Nations*; and the Prophet *Ezekiel*, when he is declaring the Intention of God towards the *Jews*, in bringing them back from among the Heathen, and renewing a right Spirit within them by Regeneration, he denoteth the Baptism which they are then to submit to in the Days of the *Messiah* by the Word SPRINKLE. For says the Prophet, || *I will take you from among the Heathen; and gather you out of all Countries, and will bring you into your own Land; then will I SPRINKLE CLEAN WATER UPON YOU, and ye shall be clean from all your Filthiness, and from all your Idols will I cleanse you. A new Heart also will I give you, and a new Spirit will I put within you.* Whence it is manifest, that they were not only to have a new Spirit within them, but they were also to be sprinkled with clean Water.

I know it is objected by some, that Baptism once conferred on any Family by the *Jews* was not repeated to the Offspring of that Family, but when the Root was once made holy, the Branches were looked upon to be so far holy also; and, therefore, that it ought not to be repeated among us. But it should be observed in answer thereto, that though the *Jews* did not baptize their own Infants, yet they circumcised

* *Isai* xv. 2, 15.

|| *Ezek.* xxxvi. 24.

them. And, therefore, as the Form of Baptism in the Christian Church seems to have been instituted to supply the Place both of Baptism and Circumcision in the *Jewish*; for which Reason, it is by St. Paul called † *the Circumcision of Christ*; hence also it is, that Baptism among Christians is not only conferred on Infants, as Circumcision was, but is also reiterated to the Offspring of baptized Christians, as Circumcision was to the Offspring of circumcised *Jews*.

But to proceed with your Letter: I cannot but take Notice that to conclude and complete the whole Method of your Arguing, you have, towards the latter End of your Letter, quoted part of a Sentence out of mine, without taking Notice of the Manner of its Introduction, or of the subsequent Part of the Period: And then fall foul upon it, as if I had recommended human Inventions to take Place in Matters of Religion, and had considered Baptism only as an human Institution. It is, Sir, in Writing, as it is in Music, there is a Part in Music, called a *Discord*, which, when considered barely by itself, is truly such; and yet, when properly introduced, or as the Musicians call it, when properly *prepared* and *resolved*, makes the finest Harmony. Thus, Sir, in Writing it is often possible to select a single Sentence, that may sound harsh in the Ears of the Reader, when considered barely by itself; but when considered along with the whole Context, may be far from being unharmonious.

† Col. ii. 11, 12.

I had

I had compared the Forms of admitting Persons into the Christian Church by Baptism, to the Forms used in admitting Persons to be Members of human Societies, which are practised in order to impress on their Minds the Engagements they had entered into, and thereby to prevail with them to keep up and conform to the Rules of that Society, into which they are admitted; I had considered positive Institutions as the Means of enforcing moral Duties, as Scaffoldings to the main Building of Religion; and then I add, When we reflect, how groveling and reptile a Creature Man is, we ought not to despise any human Invention, that will help to raise us from the Ground, much less any Appointments, that we have rational Grounds to believe, proceed from the Dictates of our Almighty and infinitely wise Creator; which last Part of this Quotation you have artfully, but not so fairly omitted.

Whereas, supposing I had recommended human Inventions as useful Parts of Religion, when I did not make them an essential Part, should I have done any Thing wrong? But to prevent all Cavils of that kind, did I not compare them to *Scaffolds*, and only mention them as Helps to the Performance of Devotion? The *Quakers* meet every *Sunday* for the Performance of divine Worship; and is not the Alteration of the Observation of the Sabbath from the last to the first Day of the Week, as well as the Appointment of the Hour *when*, and of the

Place *where*, they are to assemble, all of human Institution? And is this same kind of human Institution in the established Church any Thing the worse, for being appointed by the legislative Power of the Land, than it is among you, for being appointed by some of the leading Persons among the *Quakers*? I desire moreover to know, whether those Quarterly Meetings practised by the *Quakers*, if they contribute to promote Virtue, and Piety, and good Will amongst Men, ought therefore to be *despised*, because they are only of human Institution and Appointment? And whether all Schools, where Children are taught to read, or grown up Persons are taught the learned Languages, ought to be abolished; though they may help to teach a Man to read the Scriptures, whereby he will be informed in the Duties of his Profession, and are, therefore, Helps to Piety and Religion? I ask whether these Schools ought to be abolished, because they are of human Institution? And I believe you will say that they ought not, when you consider it calmly. And yet the Method of Reasoning you make Use of seems as if you was of this Opinion, when you say, “For it is very unlikely he should be raised from this despicable State by the Invention or Contrivance of a miserable Reptile like himself; and how else can it be performed but by the divine Assistance?” &c.

If by the Expression of *being raised from this despicable*

despicable State, you mean, that his Nature cannot be altered, and that he can have no supernatural Helps, but from the divine Assistance alone, I readily agree with you ; and I do not know that I have any where asserted any Thing to the contrary. But if by this Expression you mean, that a Man's Understanding may not be cultivated, and improved, or Habits of Virtue, of Piety, and Religion, encouraged and promoted by the Assistance or Contrivance of Institutions which are the Inventions of his Fellow-Creatures, who are miserable Reptiles like himself ; then, Sir, I own, that I have the Misfortune to differ from you.

As for the Assistance of God's Holy Spirit, I do acknowledge it to be above all human Science ; but it is a dangerous Principle to rely and to depend too much upon it. For though God has declared, that he will not refuse the Assistance of his Holy Spirit to those, who earnestly desire it, and use their own Endeavours to lead a virtuous and godly Life ; yet if we neglect the making Use of human Means, either to arrive at the Knowledge of our Duty, or to enable us to *work out our own Salvation*, when we do know it ; we must not expect that God will miraculously inspire us with the Knowledge of it. For in the like Manner, though we are commanded to pray for our daily Bread, yet we may starve, if we do not work for it.

How Spirits communicate their Thoughts to
each

each other, or influence and operate upon one another, is not an easy Matter to unfold. We are obliged to believe, that the Holy Spirit of God is, according to the Promise of God, perpetually attendant upon us; and, without doubt, lays hold of all favourable Opportunities of influencing the Thoughts of our Hearts, in such a Manner as we have no Abilities to conceive. But though Almighty God may, upon extraordinary Occasions, so actuate the Minds of particular Persons as to make them sensible of, and feel, the divine Influence, yet frequently it has happened, that Men of weak Judgments, and warm Imaginations, have mistaken the Rovings of a delirious Fancy for the Inspiration of the Spirit of God. I have no Desire of casting any Reflexions upon the *Quakers*, and, therefore, to avoid giving Offence, I will only mention that unhappy Sect of the *Adamites*, who imagined themselves to be inspired, and underwent the public Chastisements of the Law with amazing Cheerfulness. And yet I do not believe there are any of the present Sett of *Quakers* who will assert, that it was by the Inspiration of the Holy Spirit of God, that these poor People of both Sexes were influenced to go naked about the Streets. I leave it to yourself to make your own Reflexions; and recommend you earnestly to the divine Protection, beseeching the Almighty God so to assist you with the Influence of his Holy Spirit, that
you

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you may have a right Judgment in all Things;
and evermore rejoice in his Holy Comfort,
through the Merits of our Saviour *Jesus*
Christ, who liveth and reigneth with him
World without End. Amen.

I am, SIR,

Your faithful

humble Servant,

ROB. CORKE.

F I N I S.

ERRATA.

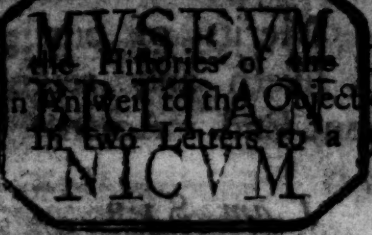
Page 79. L. 4. for explicit *read* explicit

Ibid. L. 24. after Fire put a Comma

80. L. 3. for by Water *read* with Water

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